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The Book of Family Prayer

FOR THE

UNITED CHURCH OF ENGLAND AND IRELAND.



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The Book of Family Prayer

FOR THE

UNITED CHURCH OF ENGLAND AND IRELAND.

Notes and Advertisements for the Reader.

Note, That before the services in this volume are actually used, the Preface and General Directions, with the various Rubrics and Footnotes, should be carefully read.

Note also, That this book may likewise be used as a manual for Private Prayer, by simply substituting, where necessary, the *singular* number for the *plural*, &c.

Advertisement.—"The *Companion* to the Book of Family Prayer," containing the Confessions, Psalms, Responses, &c. to enable the other members of the family to take an audible part in the worship along with the officiating person, is simultaneously published with this volume; price 10*d.* apiece, or 8*d.* when not less than three are purchased.—A cheaper edition of the entire volume is also issued, and Parts II. and IV. are published as a *MANUAL FOR SCHOOLS*.

Advertisement.—The Blank-paper leaves at the end of the book (in the high-priced copies) have been inserted, in order that persons may include in the volume any additional Collects from other sources.

Advertisement.—A copy of this work is intended to be sent to every individual of Authority and Eminence in the United Church, with the view of bringing the subject of the advisableness, not to say the *necessity of an authorized manual of Family Prayer* into general notice; for it is believed by the Compiler that all Churchmen must agree in thinking it very desirable that such a volume should be put forth or at least recommended by Authority: and since the merits of the present compilation belong but very partially to the Author of it, he feels the less distrust in submitting it to the judgment of Churchmen as a specimen of a tolerably-complete manual, such as is—for many reasons—so eminently desirable.

Advertisement.—Any communication for the Compiler may be addressed to the care of the Publishers.

. It will be observed from the date (1848) given in the "Introduction, that a portion of this volume was prepared and printed some years since.

The Book of Family Prayer

FOR THE

UNITED CHURCH OF ENGLAND AND IRELAND:

THE SERVICES DRAWN UP CHIEFLY FROM
AND AFTER THE FORM AND MANNER OF

The Book of Common Prayer.

PRECEDED BY

AN INTRODUCTION,

CONTAINING THE REMARKS OF VARIOUS AUTHORS

ON

THE CHRISTIAN DUTY

OF

FAMILY WORSHIP.

LONDON:

BELL AND DALDY, 186, FLEET STREET.

1856.

138. E. 21.

The eyes of the Lord are over the righteous, and His ears
are open unto their prayers.

1 PETER iii. 12.

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••• “*Surely it is better in every case to attempt to restore by kindness and perseverance, rather than at once to degrade or abandon a fallen fellow-creature.*”—A. H. DYKE AGLAND.

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CORRECTIONS.

. *It is advised that these should be made by the reader with a pen before the volume is used.*

- Page 3 and 21, in first Rubrick, instead of "*reading the Lessons*" read "*reading one or both of the Lessons.*"
- 18, *line* 9, For "thou" read "Thou."
 - — 14, Before "punishment" insert "the," and in the next line for "beseech" read "pray."
 - 37, *line* 3, For "him" read "Him."
 - 48, *last line*, For "Give us Thy holy Spirit" read "Renew Thy Holy Spirit in us."
 - 49, *line* 4, After "same" insert "Lord."
 - — 6, For "now and for ever" read "everlastingly."
 - 61, For "HOLY DAYS" read "HOLY-DAYS," and throughout the volume.
 - 65, *line* 10, For "Amen" read "*Amen.*"
 - 70, *line* 7, For "word" read "Word."
 - 77, *line* 5, For "Amen" read "*Amen.*"
 - 103, the Rubrickal direction should have been, "*Not to be said on the Thirtieth or Thirty-first Day of the Month;*" and similarly elsewhere.
 - 104, *last line*, For "name" read "Name."
 - 108, *line* 11 from bottom, For "thine" read "Thine."
 - 123, *ninth line* from bottom, and *last line*, For "word" read "Word."
 - 147, *line* 11, For "Heaven" read "heaven;" and *line* 16, For "ever," read "ever."
 - 204, *line* 13, For "applications" read "supplications."
 - 228, *line* 3, For "them" read "*them.*"
 - 234, *line* 3 from bottom, For "judgeth" read "judgest."
 - 247, *line* 2 from bottom, For "DISTRESS" read "AFFLICTION."
 - 226 to 248 both inclusive; the Heading of these pages should be "PRAYERS FOR SPECIAL OCCASIONS," the words "and Thanksgivings" being omitted: in like manner, in pages 252 to 258 the words "Prayers and" should be obliterated.
- In all cases throughout the volume F for f in "father" and "fatherly"—M in "mother"—S in "saints"—H in "holy" should be substituted.

P R E F A C E.

JUDGING from the many publications of the kind during the past few years, it would appear that there has at length, for some time, been a rapidly-increasing conviction prevalent amongst both the clerical and lay members of our Church, that the Liturgical form of Prayer (that of Collects interspersed with Sentences, &c.) is the one best adapted for Family equally with Public worship; but it seems almost incredible that this conviction should not universally have obtained long since, for its reasonableness and sound force cannot but be admitted, even on the sole consideration of the difficulty acknowledged to be felt by the best-disposed persons as well as by others, of keeping the attention fully alive, the thoughts from wandering (more than they otherwise would), throughout the utterance of one long prayer, however well worded: whereas the other mode, in which there is, as it were, a continual break and fresh start in the service,—each Collect, moreover, generally containing one only distinct devotional sentiment to itself,—is, without doubt, more awakening, and therefore more calculated to fulfil the purposed end, that of causing all the worshippers present to be such in reality as well as in name and intention.

Indeed, the only way thoroughly to fix the thoughts of the *younger* members of families upon the important duty

for which they are assembled, and to convert what is otherwise, in their case particularly, often only a cold and lifeless service into the spiritual and true worship of God, is to call upon them (and all present) to sustain for themselves an *audible* part in the daily family devotion; by such means alone the service also becomes more truly a *social* one.

Whilst, however, it is thus now very generally admitted that the Liturgical form of worship is the best for use in families, a difference of opinion subsists, and will probably (and not improperly) always continue, as to whether such service should be wholly compiled from our Book of Common Prayer alone, or whether prayers similar in form (that of Collects) to those of the Liturgy, but drawn from other sources, should be superadded.

A previous compiler (Rev. J. J. Plumer) has this remark on the subject,—“Family Prayers selected entirely from our own authoritative formularies furnish but a bad substitute for the Daily Service, which ought itself to be more exclusively reserved for the public worship of the sanctuary.” On the other hand, the Hon. W. E. Gladstone, in his *Manual of Prayers from the Liturgy, arranged for Family Use*, remarks, when observing upon the very natural desire felt by some persons for “variety in the expression of the sentiments of Christian prayers,”—“the indulgence of which desire,” he says, “appears to be considered allowable within certain limits,”—that individuals who have not paid much attention to the subject “may perhaps be surprised when they discover, how great a range of choice will be afforded them by the diversified combination of those petitions which the Prayer Book contains in its several portions:” on such ground, and the supposition that “the limits of variety cannot be more safely fixed than by the language of the Church herself,” the honorable gentleman compiled his above-mentioned manual.

Now, the remark of Mr. Gladstone as to the great range for variety offered by the Prayer Book is certainly correct and indisputable, but it is and will remain entirely a matter of opinion, whether or not we ought to be content to have the *limits* of variety for *family* prayers determined solely by the language of the Church, as existing in her Liturgy for *public* use. Its expressive yet sublimely simple Collects are by many thought too general in their terms, and hardly calculated to set forth with full distinctness the common wants, and to enforce the mutual obligations of a Christian household: the frequently-varying circumstances of domestic life seem to demand some distinctive allusions in the family worship to the corresponding feelings and duties which should severally result from them.

Moreover, on this point it may be observed, that the Church, when her present formularies were being drawn up, apparently never contemplated the need of family prayer at all, theoretically presuming attendance on daily public worship by the vast majority of her members; but this, even if feasible erewhile, is now, from many and obvious causes, quite impracticable; and those amongst us who rank as "teachers, spiritual pastors and masters," if not *content* with the world as it is, (and it is not implied that we should be,) must at all events *regard* it as it is, and adapt our measures to the uncontrollable circumstances around us: it may surely fairly be presumed, when we recollect the fact of so many of the Church's brightest ornaments having themselves compiled manuals of family prayer from other sources than the Liturgy, that had the authorities of the Church, under similar conditions to those now existing, taken the subject into consideration and formally pronounced upon it, additional forms over and above those now set apart for public worship would have been provided for family use. In fact, this we find to have

been done by the Episcopal Church of America, whose Liturgy is, in the main, identical with our own, but which contains forms specially written for domestic worship.

The Compiler of the present volume, therefore, is decidedly of opinion that the offices for family prayer should advisedly not be restricted to the use of the language of the Book of Common Prayer, and that what has not been unaptly termed "variety in uniformity," (being, in fact, that which all parties are agreed, unknown mayhap to themselves, in preferring,) is really desirable simply for its own sake; it allows, in similar compilations to the present, the use of a larger number of Collects, Psalms, Sentences, &c., each of which, nevertheless, recurs sufficiently often to become impressed on the memory. This "variety" is, undoubtedly, to be obtained in large measure merely by a diversified combination of the prayers of the Liturgy; domestic devotion demands, however, it is believed, the expression of some sentiments over and above those (however admirable and perfect in themselves) contained in that volume. Why should it not be so? No one, surely, would pretend to limit in the way supposed the expression of the feelings in *private* prayer; and although the difference between common and family prayer is not so distinct and great as between either of them and private prayer, yet still the difference is in each instance one of *kind*, not merely of degree: just as an individual in his closet has special reasons for personal cries and utterance, so in like manner is it with a family; the domestic circle, equally with the private sanctuary, needs fitting language for its own peculiar wants. But for fuller illustrative remarks on this point the reader is particularly referred to Evans's *Rectory of Valehead*.

This present volume, however, has been compiled to meet the opinions of either class, both of the one which prefers uniformity—strictly so called—or rather devoid of

all variety except that to be gleaned from the "diversified combination" of the petitions in the Prayer Book, and of the other class, which, while desirous of an outline of uniformity in the general arrangement of services, seeks especially greater variety in the several prayers themselves: to suit the wishes of the former class, Part II. of the present volume has been drawn up; whilst in Part I. other prayers than those found in the Liturgy, but also in the Collect form, are introduced, all from sources in entire concordance (it is believed) with the doctrine of the Prayer Book.

The compilation itself of this volume was originally prompted by the impression, after careful examination by the writer, that all similar preceding ones abounded in faults or deficiencies more or less important: either they have been too voluminous, have been hurriedly and meagrely drawn up, or the arrangement has been imperfect, if not positively bad; in many instances a too scrupulous and unnecessary adherence to the system of the Liturgy in applying it for domestic worship has rendered the volume objectionable; a very common fault consists in the Rubrickal directions being too many and too indistinct: very great care, therefore, and much labour has been bestowed upon the preparation of the present volume, and it is hoped not without a proportional good result.

In like manner with the Bishop of London, (Preface to his Manual, 1824,) the Author of this compilation is ready to avow that "it makes no pretence to originality;" he has consulted and borrowed from several of the most approved manuals previously existing, and consequently no merit is claimed beyond that which may be due to the arrangement of the materials already so plentiful to his hand: here and there, indeed, an expression or paragraph has been slightly altered, or trifling additions made; but even this much has never been done except when some

stringent reason urged: after all, however, though much has been copied (necessarily and advisedly), this volume is very different both in plan and execution (whether for better or worse,) from all its predecessors.

Both the first and second Parts have been drawn up "after the form and manner of" the Book of Common Prayer, *viz.* there is, as a general rule, some preliminary Introduction before the actual Prayers commence; then follows Confession, Prayer for Absolution, and so on; the only apparent difference being, that the Service is ordered to commence with Scripture Reading,* followed (in Part II.) by a Psalm before the Prayers: the reason for this, however, is simply that by this arrangement a less frequent change of posture is rendered necessary,—the Service commencing with sitting, followed (in Part II.) by standing, and ending with kneeling; a change to each posture occurring only once. But, in reality, this reading of Scripture first is hardly a departure from the arrangement of the Liturgy, which commences at all events with Scripture sentences; and the custom, by a kind of common consent as to its convenience, is one already established in most families in which devotion has a place at all; and it evidently involves a fitting preparation for that frame of

* This is not ordered on Sunday, it being presumed that on that day all the individuals of a family will usually attend Church; and seeing that in many cases other duties (such as teaching in Sunday Schools, &c.) often devolve upon various members, it has been considered that the Sunday Domestic Services should, if anything, be rather abbreviated than otherwise. It may be observed, however, that on a Sunday evening opportunity may be taken for explaining briefly (or for reading a brief account of) such Feasts and Fasts as will occur in the week just commenced: beyond this, the writer by no means thinks it advisable, (considering that time should also be left for *private* study and meditation,) that in the hours of social intercourse the Sunday should in any wise be rendered burdensome to the mind, by too constant a directing of it upon fresh spiritual matter. The evenings of God's day in the domestic circle may not improperly be employed in fitting social converse.

mind in which we should approach "Him Who heareth in Heaven."

It will be observed that in Part I. (which is based on Dr. Hook's arrangement, and contains other prayers besides those in the Liturgy,) there is less opportunity and necessity than in Part II. for the whole of the members taking an audible part in the family worship: the former, therefore, will be better adapted for use in those families whose members are more or less incapable, from various reasons, of joining audibly to any extent in the domestic devotions.

But it is due to Dr. Hook, whose name has been prefixed on the title of Part I., to state for what portions of it he is to be credited.

The general outline, then, of this Part is entirely his, modelled by him, in fact, after the Daily Service of the Common Prayer Book, the principal alteration of which (over and above the necessary abbreviation of it,) to make it more applicable to family worship, is the introduction for the First Collects of some purposely prepared by the Doctor for the wants of the domestic circle: in the Preface to his little manual he says, "By those who really admire the Services of the Church, greater variety in their devotions will not be required than that which is afforded by the daily change of the first Collect." He then adds, as a reason for compiling two extra forms for the Lord's Day, that "the same prayers are used twice, perhaps thrice, on a Sunday at church."

The principal alterations and additions by the present Compiler are as follows:—

In the working-day Services the Wednesday and Friday forms of Confession have been introduced, the Church Militant Prayer, and a second Thanksgiving; whilst also, for every morning and evening, a *second* form of Collect has been added for the first Collects, thus affording rather more variety.

In the Sunday forms there is also a new Confession, (from the *American Book of Common Prayer*,) and other alternative Collects have also been added.

A few expressions and fewer paragraphs of the Collects prepared by Dr. Hook have likewise been slightly altered, not without hesitation and deliberation; in some instances, after comparing them with the originals.

The Rubrickal directions, copied from Dr. Hook, have also been compared with those in the Liturgy, and, it is hoped, improved and rendered more exact: a few have been added.

These alterations and additions, such as they are, will, it is trusted, if every detail be carefully examined, be considered also real improvements.

It is almost impossible to particularise accurately and fully the several sources, other than the Church Liturgy, from which many of the Collects, both in Part I. and throughout this volume, have been compiled; one source, indeed, will be speedily recognised by every earnest-minded Churchman at all conversant with our devotional literature,—the excerpts from “good Jeremy Taylor” will be known by them at a glance: but from several volumes merely hints and expressions have been taken; from the following, however, an acknowledgment of borrowing is certainly requisite,—“*The American Book of Common Prayer*,” Rev. W. E. Evans’s “*Order of Family Prayer*,” Rev. J. J. Plumer’s “*Manual*,” Rev. A. H. D. Acland’s “*Liturgia Domestica*,” and Jay’s “*Family Prayers*.” In borrowing, though, from these or other sources it may safely (it is believed) be affirmed, that no expression or prayer has been introduced from them into the present volume at all partaking of a Romanizing or Ultra-Protestant tendency: no other principle, indeed, has been attempted to be exhibited in this book than that on which our Church was reformed,—the principle that only that

interpretation of the Bible and those Church forms should be followed, which were sanctioned by the Primitive (not the Mediæval) Church.*

Part II. is a compilation entirely from the Book of Common Prayer, and contains, it is thought, every prayer and expression from that source which may properly be included in a Manual for Domestic use. The mode adopted by Mr. Gladstone in *his* Manual from the Liturgy, and in two other small volumes—that of massing together the Collects and Prayers according to their subjects, under the several heads of Confession, Intercession, Thanksgiving, &c.—is theoretically a good one; but to any one examining the volumes in question there must be apparent the simple practical difficulty of actual use,—the officiating party having on every occasion to exercise his choice of prayers throughout the whole time of his conducting the service: there is, in fact, too much leaf-turning and discrimination required,—a fatal objection as respects the generality of heads of families, who would often lack the requisite confidence to make a selection for themselves. In the present volume, therefore, a service for each morning and evening has been compiled in full; obviously a more convenient arrangement.

The remarks and discourses contained in the Introduction on the *duty* of Family Worship are so ample and convincing in their nature, as to leave any readers thereof absolutely without excuse if they continue longer to neglect the duty. It should be observed, however, that in some parts of this Introduction the *benefits resulting* from an observance of the duty are dwelt on almost as the principal incentive to such observance; but the reader will in all cases do well to note and recollect the difference—when

* Let the reader consult hereon an admirable Lecture by Dr. Hook, entitled "Romanism, Lutheranism, and Anglicanism compared," price 3s. published by Murray.

considering the obligation to follow any particular line of conduct—between the *actual* reason of its obligation, and the reason of its obligation to be deduced from the *prospective benefits*: certain conduct may be obligatory even when these are not particularly obvious; but when they *are* apparent, the neglecter is, of course, doubly culpable. In respect to Family Prayer, its prospective benefits are obviously great and inestimable, though by no means of necessarily certain issue; Domestic Devotion might be regularly observed, for instance, for many years in a family, and yet the inmates of the so far pious mansion turn out the abhorers of all that is good;* still, though this *might* be the case, the obligation to perform the duty may be none the less urgent. It is well, indeed, to point out the beneficial results likely to follow from the observance of Family Prayer, for in the same degree that these can be established, in the same degree is set up the obligation, on *inferior* grounds alone, to perform this duty. But the obligation primarily and strictly follows from ascertaining in the

* This is placing the argument in the strongest light; yet the true Christian will ever recollect, with humble confiding faith, those cheering words of the Wise Preacher, "Cast thy bread upon the waters, for thou shalt find it after many days," that is, says Bishop Lowth, "Sow thy seed or corn on the face of the waters;" in plain terms, sow without any certainty, almost without any hope, of an immediate harvest,—for even so, by God's good Providence, the seed may yet be carried to a spot where it shall germinate forth into an abundant crop. Though the Word of God sown, as it were, merely in the outward ears may for a long period remain unproductive, worldly cares and pleasures preoccupying its proper place, the heart,—yet, at last, in some wonderful manner, incomprehensible and inscrutable, the seed after so long lying dormant may be received into the spirit and applied to the conscience: often, but unexpectedly, after many years there comes a moment when a word rises up in the memory, and a single text, long ago heard and to all appearance forgotten, overspreads the soul with the big thoughts of Eternity. This is equally a mystery which far transcends all our power of investigation, and a consoling fact which should ever make us confident and trusting whilst scattering the seed; for much, of the ultimate destiny of which we may live and die altogether ignorant, may, nevertheless, at some future time spring up into a harvest of righteousness.

matter the will of God alone;* and that the duty is specifically enjoined both directly and indirectly in Holy Writ; surely no Christian, candidly examining both the spirit and literal words of the Bible, and honestly desirous of ascertaining the truth, can for a moment fail to acknowledge: as a Christian, therefore, he should at once act on the principle of "doing what he knows to be right, and leaving the rest to God."

It is, however, a lamentable fact that, in spite of the multitude of published manuals of Family Prayer of various degrees of merit, the vast majority of families still live negligent of its observance; and this too, in many instances, quite independent of the general disinclination in human nature to religion at all; for many persons and families, who consider themselves and are regarded by others as neither bad Christians nor indifferent Churchmen, somehow or other imagine that the duty is not exactly required by the Bible. Therefore, as our church, contrary to the practice of the Episcopal one in the United States, has certainly not expressly pointed out this requirement in any of her formularies, (though it has often been inculcated in various ways by those in her high places,) it were much to be wished that this omission in her Liturgy were rectified, or at all events that her Bishops, as a body, should authoritatively require† the inferior Clergy to indicate at least three times a year (say at Trinity, Christmas, and Easter, within a Sunday or two of each day,) the obligation to the duty as *provable from the Bible itself*: when thus regularly

* See also the Footnote, p. xxxi. of the Introduction.

† The Compiler would respectfully remind his Ecclesiastical Superiors of Bishop Bull's "Draft of a Circular Letter to the Clergy of his Diocese," inserted in Nelson's Life of that eminent and worthy Divine, in which he says, "The first thing therefore that I would recommend to you, and o which I do earnestly exhort you, is, To apply yourselves with great diligence to establish the practice of family devotion in all the families of your respective parishes, &c." The entire paragraph of the charge should be read by all the Clergy. -

enjoined by authority, many might even be shamed, whilst many also would doubtless be persuaded, into its regular and faithful observance.

There is one important point in connexion with Family Prayer, to which there is but a passing allusion or two in the Introduction, and on which, therefore, the present Compiler is desirous of remarking more explicitly. It relates to the difficulty felt by many persons as to the duty and time of introducing the domestic devotions, when all the members of a family are about to be occupied, either at home or abroad, with company.

Now, there need be no difficulty felt on the matter at all, if only the Master of the house be conscious that the amusements which he is about to introduce, or in which he and his are going to partake, are quite in keeping with the profession of Christianity, and will be pursued with a recollection of the presence of God: in such case, if the company be received at home, Family Prayer should most certainly be introduced at the usual time, such of the company being invited to attend it as may feel disposed. There can be no valid objection to such a course, for do not persons allowedly go about their usual business after attending, on a working day, morning or evening prayers in a Church? Where is the difference with regard to *family* worship? But if the members of a family are all *going out* for amusement, and the return is likely to be late, it is advised that the prayers should be offered up previously. Every case, however, must be judged by itself, but on no occasion can a sincerely-minded Christian remain in doubt. It should be a point, though, at all times to assemble before those children who are old enough to attend the prayers go to bed.

On the other hand, where the amusements pursued by the family are *not* in accordance with the profession of Christianity, then, evidently, is the introduction of Family Prayer, not merely at *such* times, but likewise at all other

times, absolutely inconsistent, and a positive mockery of and insult to God.

As a general rule, then, let the time set apart for the domestic devotions be adhered to with as rigid a punctuality as possible; let nothing short of absolute necessity cause them to be postponed for a single minute, for as soon as they are allowed to succumb to the convenience of members of the family, it is more than probable that before long they will be abandoned altogether. Another point, too, is gained by the Master of the house being regularly careful, in assembling his family, not to lose minutes,—for otherwise the prayers would sometimes appear too long: it is an invariable rule, that they who are unpunctual, and accustomed to trifle away minutes, always and in everything find their work too much.

The various Texts printed throughout the volume on the back of the titles have been thus inserted, on otherwise vacant spaces, in the hope of their possibly catching the eye of individuals when the book is taken up casually.

It is necessary now to make some more particular remarks on a few details of this compilation: but it may be preliminarily observed, that the greatest attention has been paid throughout the volume to every the minutest point, such as the wording of the Rubricks, the typography, heading of the several Collects, &c. As one instance, may be pointed out the strict adherence to the order and regulations of the Liturgy which is exhibited in the footnote, p. 187, wherein the Monday and Tuesday before Easter are not mentioned as Holy-Days, although often so described by previous compilers; and as another instance, may be pointed out the heading to the *ninth Trinity* Collect in Thursday Evening Service—"For the spirit of WISDOM,"—which phrase is synonymous in Scripture with "the spirit to think and do always such things as be

rightful," as may be seen in the Gospel for that Sunday (9th Trinity), in the Epistle of St. James, the Proverbs of Solomon, &c.

1. The *second* footnote (p. 3, and elsewhere,) has been inserted for fear any persons might possibly be deterred from using the volume, merely by the sight of Rubrics which enjoin what they know could not or would not be performed, some families having members more or less incapable from various reasons of taking an audible part; not seldom is the requisite confidence wanting, owing to a shyness which it is almost impossible to conquer.

2. The *second* form of Confession (p. 4) has been compiled from one of the Collects in "King Charles the Martyr" service; the *third* form (p. 5) is from the Communion service. In directing them both to be said by "the whole family," the letter of the Prayer Book may in this instance be infringed, but certainly not its spirit: the Liturgy is inconsistent with itself, however, in regard to one supplicatory prayer—"Turn Thou us, O good Lord, &c.,"—the Rubrick in the Communion service directing it to be said by the people as well as minister, but in "King Charles the Martyr" service the minister has to pronounce it alone.

These distinct forms of Confession have been provided for the Wednesday and Friday respectively for an obvious reason: both are Litany days, and on the first the Betrayal of our Lord was planned, whilst He was Crucified on the last; for the latter the *most* humiliating Confession is set apart.

3. Touching the Collect directed to be said (p. 5, &c.) when there is no Bishop or Priest present to give the Absolution, it is to be remarked that the substitution is a very proper one as respects families: the rule of the Liturgy is not similar, evidently because the absence of a Priest during public Common Prayer seems never to have been distinctly contemplated. The present Compiler, therefore,

considers it quite in accordance with the spirit of the Prayer Book, (nay, more so than otherwise,) to provide the supplicatory Collect in question.

4. The State prayers are omitted in this volume, as by Dr. Hook in his compilation, and the same apology is offered,—“that in behalf of the Queen and all who are in authority under her, the daily sacrifice of Prayer is offered in our Cathedrals and many of our Parish Churches, and no good Christian will forget, in his private devotions, to make supplication for the Peace of his Country and his Church : so that it does not seem absolutely necessary that this should form a part of domestic worship.” The omission however is, in fact, partly remedied in this volume by the introduction of the Church Militant prayer in Part I, the Litany supplications in Part II, and the prayer from the “Accession” service in Part III.

5. For “Times of National Trouble” or deliverance therefrom, only *general* forms of Prayer and Thanksgiving respectively have been provided ; particular ones, specially applicable, may be used, if desired, from the Book of Common Prayer, or they may be selected from the forms published by authority for Days of Humiliation or Thanksgiving as they severally occur.

6. In compiling and apportioning the Collects for “the Day,” regard has been had to the various events which each day is generally considered, more or less, to shadow forth and commemorate : on Sunday, His own most Holy Day, Christians rejoice especially in celebrating the Resurrection of their Lord, and the Descent of His Holy Spirit ; Wednesday is sanctified by His Betrayal, Thursday by His Ascension, Friday by His Crucifixion, Saturday by His Repose in the Grave ; “the remaining days, Monday and Tuesday, are not without sufficient reason occupied by the remaining subjects of His Coming and His Manifestation.”*

* A. H. D. Aeland, in *Liturgia Domestica*.

7. As this compilation is by no means intended to supersede the use of the Daily Service in Church, but simply "to meet, as well as may be, the respective wants and claims of a Household, part of whom, attending at that service, may reasonably look for something different in their Family Prayers," therefore is it that in Part II (see p. 63) each Psalm is severally directed *not to be said* on that day of the month when it is used at Church. For the same reason it is left optional for the officiating person to read any other portion of Scripture in place of the appointed Lessons for the Day. Of course, where no member of the family attends the Daily Service, the Psalm exceptions do not apply.—Observe that the three Psalms for Saturday Evening have been chosen partly in reference to the approaching services of the Lord's Day.

8. The Collect for "the Week" has been purposely omitted on the Wednesday and Friday mornings (Part II.), in order that the service on each occasion may not occupy more than the usual period of time. The Litany is, of course, on these days a substitute for the usual Confession, Intercessory prayers, &c.

9. The Collects for Christmas Day and the Circumcision have been introduced in Part II, for use otherwise as well as on the Holy Days to which they respectively belong, because each is also used in the Book of Common Prayer as a Daily Collect.

Before bringing this Preface to a close, the Compiler would take leave to remark that he has personally experienced almost the extremes both of Prosperity and Adversity, and he can truly aver that in either condition he has never found any Hymns of Praise comparable to the Book of Psalms, any prayers (even for *private* wants) equal to those of our Church Liturgy. He attributes his predilection in very great measure to the fact, that the volume of

prayers used at the school where he was educated as a boy was simply a compilation from the Prayer Book, after the form (though on a much smaller scale,) of Part II. of the present volume. Wherefore he cannot but express his decided conviction, that the constant use in the Families of Churchmen of such a manual as the present—embodying so much of the language, and consequently shadowing forth so much of the doctrine, of the Book of Common Prayer—would have a similar effect upon others, and at the same time imperceptibly imbue their minds with the teaching of our Catholick and Apostolick church; and thus greatly assist to obviate in them any tendency to Dissent, whether to that *worst* form of corrupted Christianity—Popery, or to what is generally understood by the term *Protestant* Dissent.*

* “Above all, encourage your child to pray to the great Author of all good; store his mind with portions of our beautiful Liturgy and of the Holy Scriptures. In after years, in sickness or in sorrow, they will return to him, and he will thus possess a fund of material for holy thought and quiet meditation; besides the additional benefit arising from the important fact, that in the prayers of our Church the doctrines of Christianity are at once clearly stated, and rightly applied. We find in them a summary of the great truths of Scripture as the Church interprets them. They are expositions of that primary rule of faith—the Creed; they embody the doctrines of Christianity as the universal voice of tradition has preserved them to us in the safe keeping of the Holy Catholick Church.”—*Early Influences*, Second Edition, pp. 57, 58.

“So truly devout and holy are the prayers of the Church of England, that the faithful and humble Christian will generally, or always, find some adaptation of the language of the Church, appropriate to the wants and feelings of his own heart. The Prayer Book is the best interpreter of Scripture: next to the Scripture itself. The intrinsic beauty, holiness, eloquence, and devotional language, of its prayers and praises—may I add also, the good taste and sound sense of its most emphatic passages,—make me anxious to identify the language of our private and family devotions with the language of our public services; and thus to contribute my humble aid to make the Christian believer the attached and faithful Churchman. The Christian believer in the truth of Revelation may be assured, that next to the Holy Scriptures themselves, there is no better help, and aid, and guide to his wandering footsteps between earth and heaven, than the *concentrated excellences of the primitive and reformed Catholick Church of Christ, placed before him in the Liturgy of the Church of England.*”—Dr. Townsend’s *Pentateuch*, Vol. II. pp. 167, 168.

It now only remains for the Compiler to conclude these Prefatory remarks with the expression of a hope, that the publication of this volume (which with humble confidence is put forward as a specimen of a tolerably-complete manual on the subject,) may be attended by God's Blessing, and may prove abundantly useful to those Families who are desirous of calling upon the Name of the Lord after the manner of, and in unison with, the Order of our Church as exhibited in her admirable Liturgy.

A CLERGYMAN OF THE UNITED CHURCH
OF ENGLAND AND IRELAND.

APPENDIX TO PREFACE.

By some parties an apology may possibly be deemed necessary for including in the Introduction the remarks of William Jay,—of one who, without being (in the estimation of Churchmen) “called of God, as was Aaron,” took upon himself to Minister in Holy things.* Without altogether relying on the usual excuse in similar cases—“*Fas est et ab hoste doceri*,”—it may nevertheless be remarked, that to refuse instruction on any subject from any particular quarter savours at all times more of prejudice than principle: and moreover, in the present instance, the Compiler of this volume, from his personal knowledge of the individual in question, had ever reason to believe him to be a Christian of sincere and unaffected piety, as he assuredly was one who scarcely ever (if indeed he ever) manifested active hostility against our Church. Indeed, his frequent eulogy of our Liturgy in many portions of his published writings, his appointing (in his manual of “Family Prayers”) Prayers and Thanksgivings for Festivals and Fasts, the non-sectarian spirit of his works generally,—all combine to prove his regard at least for our Church, and to excite in some measure our surprise, no less than our regret, that he never actually joined it. We may, doubtless, partly refer it to the effect of his early circumstances and education, that so learned and well-read a man, of such ability and strong good sense (so capable of apprehending and appreciating substantial straightforward evidence,) was never induced, as the result of study and conviction, to enter into the fold of our Zion. But it is fitting that we should also assume, in a charitable and Catholick spirit, that, preeminently dis-

* For more than half a century he was the respected and beloved Independent Minister of Argyle Chapel, Bath. He died about Christmas, 1853.

tinguished as he was in life for an unaffected sincerity of character and a real love of Truth, he considered he had reasons sufficient to explain his Non-conformity to God and his conscience.

The Compiler may observe, however, that he has heard one objection to our Church attributed to Mr. Jay, viz. that our Articles and formularies generally are so laxly framed, ("like a net," he said, "made to catch all fry,") as to admit of individuals of very various sentiments on non-essential points (non-essential, at all events, as regards salvation,) joining and remaining in our Communion. To this objection answer might have been made simply by asking in return—"Where is the rigid creed of the Independents?" Could Mr. Jay have distinctly told us what they believe and what they reject, in matters either of discipline or doctrine? Regarding them as a body, he could certainly not have done this: the individuals composing it admittedly vary in their religious sentiments and practices, though holding to the same essentials. Therefore one would have thought that the knowledge of the case with our formularies being such as alleged, would rather have been a reason for inducing Mr. Jay to join our Communion, as opportunity would still have been afforded him of maintaining, without injury to his conscience, any peculiar opinions of his own, not, on the face of them, evidently counter to any of our formularies, services, or articles. Assuredly, no individual, scripturally instructed and gifted with plain practical sense, could ever expect *perfection* in any human institution, —human, that is, as regards its mode of action.

More need not be said on this subject; except it be, that the admirable pertinence, the intrinsic merit, of Mr. Jay's remarks on the duty of Family Prayer, would almost have alone been sufficient to induce the Compiler to give them a place in this volume; and it is hoped they will not be read without proportionate profit.

GENERAL DIRECTIONS.

1. WHENEVER Scripture reading is omitted at the commencement of the family worship, at all events the officiating person should begin with two or more of the following SENTENCES from *God's Word* :—

"To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; Neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants." *Dan.* ix. 9, 10.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." *Psalms* li. 17.

"Render your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness." *Joel* ii. 13.

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the

death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." *Ezek.* xviii. 31, 32.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." *Isaiah* lv. 7.

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." *Heb.* xi. 6.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" *Micah* vi. 8.

2. The Bishop's Blessing (pp. 12 and 30) is of course applicable for use with the Sunday services (Part I.) also, and likewise with the services in Part II.

3. When the *Church Militant* Prayer (pp. 8 and 26) is used, the Thanksgiving which follows may, if desired, be fitly omitted, as the Prayer itself contains an expression of Thankfulness for a great benefit.

4. In Part I. it will be sufficient on HOLY-DAYS to introduce, in place of the ordinary first Collect, the Collect proper for the Day, which may be found in Part IV.: and for the portion of Holy Scripture to be read on the morning of such days, the Epistle and Gospel (in the Book of Common Prayer) probably form the most fitting one.—In using Part II., a HOLY-DAY when concurrent with a Sunday may be observed, either by merely including its proper Collect in the Sunday services, or the Morning may be celebrated chiefly as the Lord's Day (still including the Holy-Day Collect), and the Evening chiefly as a Holy-Day.

5. When it is desired to use more than one of the Occasional or Additional Collects, then one or two of the ordinary ones may be omitted: where *intercessory* new ones are used, then omit ordinary *intercessory* ones, &c. &c.

6. Those families who are in the habit of singing Psalms or Hymns should introduce them—in Part I.—after the third Collect; in Part II., such singing may be substituted for the reading of the Psalm.

7. In Part II., the ordinary services may of course be used on HOLY-DAYS, as well as the special ones, simply substituting the proper Collect: this will account for the foot-note in p. 140.

8. Also in Part II., the services may be used—by omitting the Psalms and responses—when the officiating person alone takes an audible part: in such case an Additional Collect from Part III. may be introduced.—Observe, that on the six Working Days each service, as it stands, may be abbreviated, if desired, by the omission of the Collect for the Week.

9. The services for Friday in Part II. may be used also on Vigils, and on other Days of Fasting or Abstinence.

10. The Wednesday, Thursday, Friday and Saturday, before Easter are not intended to have the use of the service for Holy-Days, though termed such in the Liturgy; for in these instances the office, being one principally of Thanksgiving, is manifestly inappropriate.

11. The Rubrick is obviously prefixed to the Psalms in Part II. on the supposition that one or more members of the family may regularly or occasionally attend daily service in Church on the Working Days: when this is not the case, of course the Rubrickal exception does not apply.—*See Preface also.*

12. The Sunday* Services in Part II. are apparently longer than those for the Working Days: this, however, will be seen not to be really the case, when it is considered that Scripture reading is omitted. Should any one, however, still deem them too long, it is suggested to omit the three Collects (or the two last of them,) immediately preceding the Collect for the Week.

* Neither the Confession nor any part of the Litany is introduced into these, because it is presumed that the entire household will ordinarily attend Church on the Lord's Day.

RULES

TO KNOW WHEN

The *MOVEABLE FEASTS* and *HOLY-DAYS* begin.

EASTER DAY, on which the rest depend, is always the First Sunday after the Full Moon which happens upon or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a Sunday, *Easter Day* is the Sunday after.

Advent Sunday is always the nearest Sunday to the Feast of *St. Andrew*, whether before or after.

<i>Septuagesima</i>	} Sunday is	Nine	} Weeks before <i>Easter</i> .
<i>Sextagesima</i>		Eight	
<i>Quinquagesima</i>		Seven	
<i>Quadragesima</i>		Six	
<i>Rogation Sunday</i>	} is	Five Weeks . .	} after <i>Easter</i> .
<i>Ascension Day</i>		Forty Days . .	
<i>Whit Sunday</i>		Seven Weeks .	
<i>Trinity Sunday</i>		Eight Weeks .	

A TABLE to find *EASTER-DAY* from the present Time till the Year 1899 inclusive.

Golden Number.	Day of the Month.	Sunday Letter.
XIV	March 21	C
III	22	D
	23	E
XI	24	F
	25	G
XIX	26	A
VIII	27	B
	28	C
XVI	29	D
V	30	E
	31	F
XIII	April 1	G
II	2	A
	3	B
X	4	C
	5	D
XVIII	6	E
VII	7	F
	8	G
XV	9	A
IV	10	B
	11	C
XII	12	D
I	13	E
	14	F
IX	15	G
	16	A
XVII	17	B
VI	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the year in the first column of the Table, against which stands the day of the Paschal Full Moon; then look in the third column for the Sunday-Letter next after the day of the Full Moon, and the Day of the Month standing against that Sunday-Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add 1 to the year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1899 inclusive, add to the year of our Lord its fourth part, omitting fractions: divide the sum by 7; and if there be no remainder, then A is the Sunday-Letter: but if any number remaineth, then the Letter standing against that number in the small annexed Table, is the Sunday-Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

NOTE, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday-Letter from the intercalated day exclusive, to the end of the year.

NOTE also, That in all Bissextile or Leap-Years, the number of Sundays after Epiphany will be the same as if *Easter-Day* had fallen one day later than it really does. And for the same reason, one day must in every Leap-Year be added to the day of the month found by the Rules for *Septuagesima-Sunday*: and the like must be done for the First Day of *Lent*, commonly called *Ash-Wednesday*, unless the Rules give some day in the month of *March* for it,—for in that case the day found by the Rules is the right day.

PROPER LESSONS

TO BE READ
ON HOLY-DAYS.

	MORNING.	EVENING.		MORNING.	EVENING.
<i>St. Andrew.</i>	Prov. 20	Prov. 21	<i>St. Mark.</i>	Ecclus. 4	Ecclus. 5
<i>St. Thomas.</i>	Prov. 23	Prov. 24			
<i>Christ's Nativ.</i>			<i>St. Philip & St. James.</i>		
1 Lesson,	Isa. 9, to v. 8	Isa. 7, v. 10 to 17	1 Lesson,	Ecclus. 7	Ecclus. 9
2 Lesson,	Lu. 2, to v. 15	Tit. 3, v. 4 to 9	2 Lesson,	John 1, v. 43	
<i>St. Stephen.</i>			<i>Ascension Day.</i>		
1 Lesson,	Prov. 28	Ecclus. 4	1 Lesson,	Deuter. 10	2 Kings 2
2 Lesson,	Acts 6, v. 8 & 7, to v. 30	Acts 7, v. 30 to 55	2 Lesson,	Lu. 24, v. 44	Eph. 4, to v. 17
<i>St. John Evan.</i>			<i>Monday in Whitsun Week.</i>		
1 Lesson,	Ecclus. 5	Ecclus. 6	1 Lesson,	Gen. 11, to v. 10	Numb. 11, v. 16 to 30
2 Lesson,	Rev. 1	Rev. 22	2 Lesson,	1 Cor. 12	1 Cor. 14, to v. 26
<i>Innocents' Day.</i>	Jer. 31, to v. 18	Wisdom 1			
<i>Circumcision.</i>			<i>Tuesday in Whitsun Week.</i>		
1 Lesson,	Genesis 17	Deu. 10, v. 12	1 Lesson,	1 Sam. 19, v. 18	Deuter. 30
2 Lesson,	Rom. 2	Colosa. 2	2 Lesson,	1 Thess. 5, v. 12 to 24	1 John 4, to v. 14
<i>Epiphany.</i>					
1 Lesson,	Isaiah 60	Isaiah 49	<i>St. Barnabas.</i>		
2 Lesson,	Luke 3, to v. 23	John 2, to v. 12	1 Lesson,	Ecclus. 10	Ecclus. 12
<i>Conversion of St. Paul.</i>			2 Lesson,	Acts 14	Acts 15, to v. 36
1 Lesson,	Wisdom 5	Wisdom 6	<i>St. John Baptist.</i>		
2 Lesson,	Acts 22, to v. 22	Acts 26	1 Lesson,	Malachi 3	Malachi 4
<i>Purif. of V. M.</i>	Wisdom 9	Wisdom 12	2 Lesson,	Matt. 3	Matt. 14, to v. 13
<i>St. Matthias.</i>	Wisdom 19	Ecclus. 1	<i>St. Peter.</i>		
<i>Annun. of V. M.</i>	Ecclus. 2	Ecclus. 3	1 Lesson,	Ecclus. 15	Ecclus. 19
<i>Wednesday before Easter.</i>			2 Lesson,	Acts 3	Acts 4
1 Lesson,	Hosea 13	Hosea 14	<i>St. James.</i>	Ecclus. 21	Ecclus. 22
2 Lesson,	John 11, v. 45		<i>St. Bartholomew.</i>	Ecclus. 24	Ecclus. 29
<i>Thursday before Easter.</i>			<i>St. Matthew.</i>	Ecclus. 35	Ecclus. 38
1 Lesson,	Daniel 9	Jerem. 31	<i>St. Michael.</i>		
2 Lesson,	John 13		1 Lesson,	Gen. 32	Dan. 10, v. 5
<i>Good Friday.</i>			2 Lesson,	Acts 12, to v. 20	Jude, v. 6 to 16
1 Lesson,	Gen 22, to v. 20	Isaiah 53	<i>St. Luke.</i>	Ecclus. 51	Job 1
2 Lesson,	John 18	1 Peter 2	<i>St. Simon & St. Jude.</i>	Jobr 24, 25	Job 42
<i>Easter Eve.</i>			<i>All Saints</i>		
1 Lesson,	Zech. 9	Exodus 13	1 Lesson,	Wisdom 3, to v. 10	Wisdom 5, to v. 17
2 Lesson,	Lu. 23, v. 50	Hebr. 4	2 Lesson,	Hebr. 11, v. 33, and 12 to v. 7	Rev. 19, to v. 17
<i>Monday in Easter Week.</i>					
1 Lesson,	Exodus 16	Exodus 17			
2 Lesson,	Matt. 28	Acts 3			
<i>Tuesday in Easter Week.</i>					
1 Lesson,	Exodus 20	Exodus 32			
2 Lesson,	Luke 24, to v. 13	1 Cor. 15			

JANUARY.

CALENDAR.			TABLE OF LESSONS.			
			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	<i>Circumcision</i> . . .	—	—	—	—
2	b		Genesis 1	Matth. 1	Genesis 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	<i>Epiphany</i> . . .	—	—	—	—
7	g		9	5	12	5
8	A		13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f		23	11	24	11
14	g		25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d		33	16	34	16
19	e		35	17	37	1 Cor. 1
20	f		38	18	39	2
21	g		40	19	41	3
22	A		42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	<i>Convers. of St. Paul</i>	—	—	—	—
26	e	 [Ap.	48	23	49	7
27	f		50	24	Exodus 1	8
28	g		Exodus 2	25	3	9
29	A		4	26	5	10
30	b		*6	27	7	11
31	c		8	28	9	12

* Exodus 6. is to be read only to Verse 14.

FEBRUARY.

CALENDAR.			TABLE OF LESSONS.			
			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	 Fast.	Exodus 10	Mark 1	Exodus 11	1 Cor. 13
2	e	<i>Purif. V Mary.</i> .	—	2	—	14
3	f		12	3	13	15
4	g		14	4	15	16
5	A		16	5	17	2 Cor. 1
6	b		18	6	19	2
7	c		20	7	21	3
8	d		22	8	23	4
9	e		24	9	32	5
10	f		33	10	34	6
11	g		Lev. 18	11	Lev. 19	7
12	A		20	12	26	8
13	b		Num. 11	13	Num. 12	9
14	c		13	14	14	10
15	d		16	15	17	11
16	e		20	16	21	12
17	f		22	Lu. 1 to 39	23	13
18	g		24	1. ver. 39.	25	Gal. 1
19	A		27	2	30	2
20	b		31	3	32	3
21	c		35	4	36	4
22	d		Deut. 1	5	Deut. 2	5
23	e	 Fast.	3	6	4	6
24	f	<i>St. Matthias, Ap.</i> .	—	7	—	Ephes. 1
25	g		5	8	6	2
26	A		7	9	8	3
27	b		9	10	10	4
28	c		11	11	12	5
29	—		13	Matt. 7	14	Rom. 12
—	—	—	—	—	—	—
—	—	—	—	—	—	—

☞ This Month hath 29 Days in every Leap-Year.

MARCH.

CALENDAR.			TABLE OF LESSONS.			
			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Deut. 15	Luke 12	Deut. 16	Eph. 6
	2	e	17	13	18	Philip. 1
	3	f	19	14	20	2
	4	g	21	15	22	3
	5	A	24	16	25	4
	6	b	26	17	27	Col. 1
	7	c	28	18	29	2
	8	d	30	19	31	3
	9	e	32	20	33	4
	10	f	34	21	Joshua 1	1 Thess. 1
	11	g	Joshua 2	22	3	2
	12	A	4	23	5	3
	13	b	6	24	7	4
	14	c	8	John 1	9	5
	15	d	10	2	23	2 Thess. 1
	16	e	24	3	Judges 1	2
	17	f	Judges 2	4	3	3
	18	g	4	5	5	1 Tim. 1
	19	A	6	6	7	2, 3
	20	b	8	7	9	4
14	21	c	10	8	11	5
3	22	d	12	9	13	6
	23	e	14	10	15	2 Tim. 1
11	24	f . . . Fast.	16	11	17	2
	25	g <i>Annunciat. of</i>	—	12	—	3
19	26	A [<i>V. Mary.</i>	18	13	19	4
8	27	b	20	14	21	Titus 1
	28	c	Ruth 1	15	Ruth 2	2, 3
16	29	d	3	16	4	Philemon
5	30	e	1 Sam. 1	17	1 Sam. 2	Hebrews 1
	31	f	3	18	4	2

☞ The Numbers here prefixed to the several Days between the Twenty-first Day of *March* and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years of which they are respectively the Golden Numbers; and the Sunday-Letter next following any such Full Moon,

APRIL.

CALENDAR.				TABLE OF LESSONS.			
				MORNING.		EVENING.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g		1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	2	A		7	20	8	4
	3	b		9	21	10	5
10	4	c		11	Acts 1	12	6
	5	d		13	2	14	7
18	6	e		15	3	16	8
7	7	f		17	4	18	9
	8	g		19	5	20	10
15	9	A		21	6	22	11
4	10	b		23	7	24	12
	11	c		25	8	26	13
12	12	d		27	9	28	James 1
1	13	e		29	10	30	2
	14	f		31	11	2 Sam. 1	3
9	15	g		2 Sam. 2	12	3	4
	16	A		4	13	5	5
17	17	b		6	14	7	1 Peter 1
6	18	c		8	15	9	2
	19	d		10	16	11	3
	20	e		12	17	13	4
	21	f		14	18	15	5
	22	g		16	19	17	2 Peter 1
	23	A		18	20	19	2
	24	b		20	21	21	3
	25	c	<i>St. Mark, Ev.</i>	—	22	—	1 John 1
	26	d		22	23	23	2
	27	e		24	24	1 Kings 1	3
	28	f		1 Kings 2	25	3	4
	29	g		4	26	5	5
	30	A		6	27	7	2, 3 John
	—	—	—	—	—	—	—

points out *Easter-Day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the places of these Golden Numbers will be to be changed, as is expressed in the Book of Common Prayer.

M A Y.

CALENDAR.			TABLE OF LESSONS.			
			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	<i>St. Philip & St. James</i>	—	—	—	Jude
2	c	[Aps.]	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
3	d		10	Matth. 1	11	2
4	e		12	2	13	3
5	f		14	3	15	4
6	g		16	4	17	5
7	A		18	5	19	6
8	b		20	6	21	7
9	c		22	7	2 Kings 1	8
10	d		2 Kings 2	8	3	9
11	e		4	9	5	10
12	f		6	10	7	11
13	g		8	11	9	12
14	A		10	12	11	13
15	b		12	13	13	14
16	c		14	14	15	15
17	d		16	15	17	16
18	e		18	16	19	1 Cor. 1
19	f		20	17	21	2
20	g		22	18	23	3
21	A		24	19	25	4
22	b		Ezra 1	20	Ezra 3	5
23	c		4	21	5	6
24	d		6	22	7	7
25	e		9	23	Neh. 1	8
26	f		Neh. 2	24	4	9
27	g		5	25	6	10
28	A		8	26	9	11
29	b		10	27	13	12
30	c		Esther 1	28	Esther 2	13
31	d		3	Mark 1	4	14

JUNE.

CALENDAR.			TABLE OF LESSONS.			
			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e		Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f		7	3	8	16
3	g		9	4	Job 1	2 Cor. 1
4	A		Job 2	5	3	2
5	b		4	6	5	3
6	c		6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	<i>St. Barnabas, Ap..</i>	—	—	—	—
12	b		16	12	17, 18	9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g		29	Luke 1	30	Gal. 1
18	A		31	2	32	2
19	b		33	3	34	3
20	c		35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f	 Fast.	41	7	42	Ephes. 1
24	g	<i>Nat. of St. John B.</i>	—	—	—	—
25	A		Prov. 1	8	Prov. 2	2
26	b		3	9	4	3
27	c		5	10	6	4
28	d	 Fast.	7	11	8	5
29	e	<i>St. Peter, Ap. . .</i>	—	—	—	—
30	f		9	12	10	6
—	—	—	—	—	—	—

JULY.

CALENDAR.

TABLE OF LESSONS.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g	.	Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	.	13	14	14	2
3	b	.	15	15	16	3
4	c	.	17	16	18	4
5	d	.	19	17	20	Col. 1
6	e	.	21	18	22	2
7	f	.	23	19	24	3
8	g	.	25	20	26	4
9	A	.	27	21	28	1 Thes. 1
10	b	.	29	22	31	2
11	c	.	Eccles. 1	23	Eccles. 2	3
12	d	.	3	24	4	4
13	e	.	5	John 1	6	5
14	f	.	7	2	8	2 Thes. 1
15	g	.	9	3	10	2
16	A	.	11	4	12	3
17	b	.	Jer. 1	5	Jer. 2	1 Tim. 1
18	c	.	3	6	4	2, 3
19	d	.	5	7	6	4
20	e	.	7	8	8	5
21	f	.	9	9	10	6
22	g	.	11	10	12	2 Tim. 1
23	A	.	13	11	14	2
24	b	.	Fast.	12	16	3
25	c	St. James, Ap.	—	13	—	4
26	d	.	17	14	18	Titus 1
27	e	.	19	15	20	2, 3
28	f	.	21	16	22	Philem.
29	g	.	23	17	24	Hebr. 1
30	A	.	25	18	26	2
31	b	.	27	19	28	3

AUGUST.

CALENDAR.			TABLE OF LESSONS.			
			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c		Jer. 29	John 20	Jer. 30	Hebr. 4
2	d		31	21	32	5
3	e		33	Acts 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A		39	4	40	9
7	b		41	5	42	10
8	c		43	6	44	11
9	d		45, 46	7	47	12
10	e		48	8	49	13
11	f		50	9	51	James 1
12	g		52	10	Lam. 1	2
13	A		Lam. 2	11	3	3
14	b		4	12	5	4
15	c		Ezek. 2	13	Ezek. 3	5
16	d		6	14	7	1 Peter 1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Dan. 1	4
20	A		Dan. 2	18	3	5
21	b		4	19	5	2 Peter 1
22	c		6	20	7	2
23	d	 Fast.	8	21	9	3
24	e	<i>St. Bartholomew, Ap.</i>	—	22	—	1 John 1
25	f		10	23	11	2
26	g		12	24	Hosea 1	3
27	A		Hos. 2, 3	25	4	4
28	b		5, 6	26	7	5
29	c		8	27	9	2, 3 John
30	d		10	28	11	Jude
31	e		12	Matt. 1	13	Rom. 1

SEPTEMBER.

CALENDAR.			TABLE OF LESSONS.			
			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f		Hosca 14	Matt. 2	Joel 1	Rom. 2
2	g		Joel 2	3	3	3
3	A		Amos 1	4	Amos 2	4
4	b		3	5	4	5
5	c		5	6	6	6
6	d		7	7	8	7
7	e		9	8	Obadiah	8
8	f		Jonah 1	9	Jon. 2, 3	9
9	g		4	10	Micah 1	10
10	A		Micah 2	11	3	11
11	b		4	12	5	12
12	c		6	13	7	13
13	d		Nahum 1	14	Nahum 2	14
14	e		3	15	Hab. 1	15
15	f		Hab. 2	16	3	16
16	g		Zeph. 1	17	Zeph. 2	1 Cor. 1
17	A		3	18	Haggai 1	2
18	b		Haggai 2	19	Zech. 1	3
19	c		Zech. 2, 3	20	4, 5	4
20	d	Fast.	6	21	7	5
21	e	St. Matthew, Ap. &	—	22	—	6
22	f	[Evan,	8	23	9	7
23	g		10	24	11	8
24	A		12	25	13	9
25	b		14	26	Mal. 1	10
26	c		Mal. 2	27	3	11
27	d		4	28	Tobit 1	12
28	e		Tobit 2	Mark 1	3	13
29	f	St. Michael	—	2	—	14
30	g		4	3	6	15
—	—	—	—	—	—	—

OCTOBER.

CALENDAR.				TABLE OF LESSONS.			
				MORNING.		EVENING.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	.	.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	.	.	9	5	10	2 Cor. 1
3	c	.	.	11	6	12	2
4	d	.	.	13	7	14	3
5	e	.	.	Judith 1	8	Judith 2	4
6	f	.	.	3	9	4	5
7	g	.	.	5	10	6	6
8	A	.	.	7	11	8	7
9	b	.	.	9	12	10	8
10	c	.	.	11	13	12	9
11	d	.	.	13	14	14	10
12	e	.	.	15	15	16	11
13	f	.	.	Wisd. 1	16	Wisd. 2	12
14	g	.	.	3	Lu. 1 to 39	4	13
15	A	.	.	5	1. v. 39	6	Gal. 1
16	b	.	.	7	2	8	2
17	c	.	.	9	3	10	3
18	d	St. Luke, Evan.	.	—	4	—	4
19	e	.	.	11	5	12	5
20	f	.	.	13	6	14	6
21	g	.	.	15	7	16	Ephes. 1
22	A	.	.	17	8	18	2
23	b	.	.	19	9	Ecclus. 1	3
24	c	.	.	Ecclus. 2	10	3	4
25	d	.	.	4	11	5	5
26	e	.	.	6	12	7	6
27	f	.	.	8	13	9	Philip. 1
28	g	St. Simon & St. Jude	.	—	14	—	2
29	A	.	.	10	15	11	3
30	b	.	.	12	16	13	4
31	c	.	.	14	17	15	Col. 1

NOVEMBER.

CALENDAR.

TABLE OF LESSONS.

		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	S. All Saints' Day.	—	—	—	—
2	"	Eccles. 15	Luke 15	Eccles. 17	Col. 2
3	"	18	19	19	3
4	"	20	20	21	4
5	A.	22	21	23	1 Thes. 1
6	b.	24	22	25 to v. 13	2
7	c.	27	23	28	3
8	d.	29	24	30 to v. 18	4
9	e.	31	John 1	32	5
10	f.	33	2	34	2 Thes. 1
11	g.	35	3	36	2
12	A.	37	4	38	3
13	b.	39	5	40	1 Tim. 1
14	c.	41	6	42	2, 3
15	d.	43	7	44	4
16	e.	45	8	46 to v. 20	5
17	f.	47	9	48	6
18	g.	49	10	50	2 Tim. 1
19	A.	51	11	Baruch 1	2
20	b.	Baruch 2	12	3	3
21	c.	4	13	5	4
22	d.	6	14	Hist. Sus.	Titus 1
23	e.	Bel & Dra.	15	Isaiah 1	2, 3
24	f.	Isaiah 2	16	3	Philem.
25	g.	4	17	5	Hebr. 1
26	A.	6	18	7	2
27	b.	8	19	9	3
28	c.	10	20	11	4
29	d. Fast.	12	21	13	5
30	e. St. Andrew, Ap.	—	Acts 1	—	6
—	—	—	—	—	—

DECEMBER.

CALENDAR.		TABLE OF LESSONS.			
		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Isaiah 14	Acts 2	Isaiah 15	Hebr. 7
2	g	16	3	17	8
3	A	18	4	19	9
4	b	20, 21	5	22	10
5	c	23	6	24	11
6	d	25	7 to v. 30	26	12
7	e	27	7 v. 30	28	13
8	f	29	8	30	James 1
9	g	31	9	32	2
10	A	33	10	34	3
11	b	35	11	36	4
12	c	37	12	38	5
13	d	39	13	40	1 Peter 1
14	e	41	14	42	2
15	f	43	15	44	3
16	g	45	16	46	4
17	A	47	17	48	5
18	b	49	18	50	2 Peter 1
19	c	51	19	52	2
20	d Fast.	53	20	54	3
21	e <i>St. Thomas, Ap.</i>	—	21	—	1 John 1
22	f	55	22	56	2
23	g	57	23	58	3
24	A Fast.	59	24	60	4
25	b CHRISTMAS DAY	—	—	—	—
26	c <i>St. Stephen, Mart.</i>	—	—	—	—
27	d <i>St. John, Ap. & Evan.</i>	—	—	—	—
28	e <i>Innocents' Day</i>	—	25	—	5
29	f	61	26	62	2 John
30	g	63	27	64	3 John
31	A	65	28	66	Jude

**A TABLE of all the FEASTS that are to be observed in the
UNITED CHURCH of ENGLAND and IRELAND.**

All Sundays in the Year.

The Days of the Feasts of		The Days of the Feasts of
The Days of the Feasts of	The Circumcision of our Lord JESUS CHRIST.	<i>St. Peter</i> the Apostle.
	The Epiphany.	<i>St. James</i> the Apostle.
	The Conversion of <i>St. Paul</i> .	<i>St. Bartholomew</i> the Apostle.
	The Purification of the Blessed Virgin <i>Mary</i> .	<i>St. Matthew</i> the Apostle.
	<i>St. Matthias</i> the Apostle.	<i>St. Michael</i> and all Angels.
	The Annunciation of the Blessed Virgin.	<i>St. Luke</i> the Evangelist.
	<i>St. Mark</i> the Evangelist.	<i>St. Simon</i> and <i>St. Jude</i> , Apostles.
	<i>St. Philip</i> and <i>St. James</i> , Apostles.	All Saints.
	The Ascension of our Lord JESUS CHRIST.	<i>St. Andrew</i> the Apostle.
	<i>St. Barnabas</i> .	<i>St. Thomas</i> the Apostle.
	The Nativity of <i>St. John Bap- tist</i> .	The Nativity of Our Lord.
		<i>St. Stephen</i> the Martyr.
		<i>St. John</i> the Evangelist.
		The Holy Innocents.
		<i>Monday and Tuesday in Easter-Week.</i>
		<i>Monday and Tuesday in Whitsun-Week.</i>

A TABLE of the VIGILS, FASTS, and DAYS of ABSTINENCE.

The Evens or Vigils before		The Evens or Vigils before
The Evens or Vigils before	The Nativity of our Lord JESUS CHRIST.	<i>St. Matthias</i> .
	The Purification of the Blessed Virgin <i>Mary</i> .	<i>St. John Baptist</i> .
	The Annunciation of the Blessed Virgin.	<i>St. Peter</i> .
	Easter Day.	<i>St. James</i> .
	Ascension Day.	<i>St. Bartholomew</i> .
	Pentecost.	<i>St. Matthew</i> .
The Evens or Vigils before		<i>St. Simon</i> and <i>St. Jude</i> .
		<i>St. Andrew</i> .
		<i>St. Thomas</i> .
		All Saints.

NOTE, That if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

Days of Fasting or Abstinence.

- I. The Forty Days of Lent.
- II. The Ember Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after
 1. The First Sunday in Lent.
 2. The Feast of *Pentecost*.
 3. *September 14*.
 4. *December 13*.
- III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday* before Holy Thursday, or the ASCENSION of our LORD.
- IV. All the *Fridays* in the year, except CHRISTMAS-DAY.

The Book of Family Prayer.

INTRODUCTION;

CONTAINING THE REMARKS OF VARIOUS AUTHORS

ON

THE CHRISTIAN DUTY

OF

Family Worship.

And the Lord said, . . . Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, *that he will command his children and his household after him*, and they shall keep the way of the Lord, to do justice and judgment. *Gen. xviii. 17—19.*

They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, *ye would do the works of Abraham.* *John viii. 39.*

So then they which be of faith are blessed with faithful Abraham. *Gal. iii. 9.*

And these words, which I command thee this day, shall be in thine heart: And thou shalt *teach them diligently unto thy children*, and shalt *talk of them* when thou sittest in thine house, and when thou walkest by the way, and *when thou liest down*, and *when thou risest up.* *Deut. vi. 6, 7.*

Choose you this day whom ye will serve; . . . but as for *me* and *my house*, we will serve the Lord. *Joshua xxiv. 15.*

Pour out Thy fury* . . . upon *the families that call not on Thy Name.* *Jer. x. 25.*

Where two or three are gathered together in My Name, there am I in the midst of them. *Matt. xviii. 20.*

Continue in prayer,† and watch in the same with thanksgiving. *Col. iv. 2.*

* This imprecation of the Prophet may be viewed in the light of a prediction,—"Pour out,"—that is, says Bishop Wilson, God *will* do so.

† It is especially worthy of remark, that this text occurs immediately after and in connection with the Apostle's exhortation to the relative and social duties of Wives and Husbands, Children and Parents, Servants and Masters,—and it may hence fairly be presumed that St. Paul in this place more particularly enjoins the duty of *family* worship, that "he intended to teach us, that they who live in one family should often join in social prayer for God's assistance, that they may be enabled to perform their duties to each other. '*Dr. Macknight.*'"

REMARKS &c.

JOHN (TILLOTSON, D.D.),

SOMETIME

ARCHBISHOP OF CANTERBURY.

It is a great and very essential part of Religion, but strangely overlooked and neglected in this loose and degenerate age in which we live, that *Masters and Fathers of Families should be piously careful to train up those under their charge in the Worship and Service of the true God.* It is a great part of Religion ; for, next to our *personal* homage and service to Almighty God, and the care of *our own* souls, it is incumbent upon us to make those, who are under *our* charge and subject to *our* authority, God's Subjects, and His Children and Servants ; which is a much more honourable and happy relation, than that which they bear to us.

Our *Children* are a *natural* part of ourselves, and the rest of our Family are a *civil* and *political* part : and (not only we ourselves, but) all that we have and that belongs to us is *God's*, and ought to be devoted to His service. And they that have the true fear of God themselves will be careful to teach it to others ; to those especially who are under their *more immediate* care and instruction. For every man must not only give an account of *himself* to God, but of *those likewise that are committed to his charge* ; concerning whom, therefore, he must take good heed that they do not miscarry through *HIS neglect*.

The constant Worship of God in our *Families* (by which I mean, principally, prayers, and the reading of some portion of Scripture, every morning and evening,) is so necessary to keep alive a sense of God and Religion in the minds of men, that WHERE IT IS NEGLECTED I DO NOT SEE HOW ANY FAMILY CAN IN REASON BE ESTEEMED A FAMILY OF *CHRISTIANS*, OR, INDEED, HAVE *ANY RELIGION AT ALL*.

Would we have dutiful and obedient *Children*, diligent and faithful *Servants*? Nothing will so effectually oblige them to be so, as the *Fear of God* and the *Principles of RELIGION* firmly settled and rooted in them. *Abraham*, who, by the testimony of God Himself, was so eminent an Example in this kind, both of a good *Father* and a good *Master* of his family, found the good success of his religious care in the happy effects of it, both upon his *Son Isaac*, and his chief *Servant* and *Steward* of his house, *Eliezer of Damascus*.

How, again, did RELIGION (to add but one more instance of its power to oblige men to their duty,) secure *Joseph's* fidelity to his Master, in the case of a very great and violent temptation? When there was nothing else to restrain him from so lewd and wicked an act, and to which he was so powerfully tempted, the consideration of the great trust his Master reposed in him, and the sense of his duty to him, but, above all, the *FEAR OF GOD*, preserved him from consenting to so vile and wicked an action: *How can I*, says he, *do this great wickedness and sin against God?*

So that in *prudence*, and from a wise consideration of the *great (temporal) benefit and advantage which will thereby redound to us*, we ought with the greatest care to instil the PRINCIPLES OF RELIGION into those that belong to us. For if the seeds of true Piety be sown in them, *we shall reap the fruits of it*: and if this be neglected, we shall certainly find the mischief and inconvenience of it. If our Children and Servants be not taught to fear and reverence God, how can we expect that they should reverence and regard *us*? at least we can have no *sure* hold of them. For nothing but Religion lays an obligation upon *Conscience*, nor is there any other *certain bond* of Duty and Obedience

and Fidelity : men will break loose from *all other* ties, when a fit occasion and a fair opportunity doth strongly tempt them. In a word, as Religion is necessary to procure the favour of *God*, and all the comfort and happiness which *that* brings along with it, so it is necessary likewise to *secure the mutual duties and offices of Men to one another.*—*Sermons.*

THOMAS (WILSON, D.D.),

SOMETIME

BISHOP OF SODOR AND MAN.

To begin and end the day with God will be the likeliest way to make SERVANTS FAITHFUL, CHILDREN DUTIFUL, WIVES OBEDIENT, AND HUSBANDS SOBER, LOVING, AND CAREFUL : every one acting as in the sight of God.—*Parochialia.*

JOSEPH (BUTLER, D.C.L.),

SOMETIME

BISHOP OF BRISTOL, AND AFTERWARDS OF
DURHAM.

EXTERNAL acts of piety and devotion, and the frequent returns of them, are necessary to keep up a sense of religion, which the affairs of the world will otherwise wear out of men's hearts. And the frequent returns, whether of public devotions or of any thing else to introduce religion into men's serious thoughts, will have an influence upon them in proportion as they are susceptible of religion, and not given over to a reprobate mind. For this reason, besides others, the service of the Church ought to be celebrated as often as you can have a congregation to attend it.

But since the body of the people, especially in country places, cannot be brought to attend it oftener than one day in a week, and since this is in no sort enough to keep up in them a due sense of religion, it were greatly to be wished they could be persuaded to anything which might, in some measure, supply the want of more frequent public devotions, or serve the like purposes. FAMILY PRAYERS, *regularly kept up in every house*, would have a great and good effect.—*Charge*, 1751.

CHARLES JAMES (BLOMFIELD, D.D.),

SOMETIME

BISHOP OF CHESTER, AND NOW (1848) OF
LONDON.

It may be sufficient to remark, that we have a powerful encouragement to the use of family prayer in the recorded promise of our Lord, *Where two or three are gathered together in My Name, there am I in the midst of them* (Matt. xviii. 20.); secondly, that it is a practice which is eminently calculated (not only to keep alive a spirit of private piety, but also) to produce a *national reformation*; thirdly, that its importance and necessity have been clearly proved (not only from the precepts of Christianity, but also) *upon the plainest principles of moral philosophy*; and lastly, that no man can stand excused from the imputation of unfaithfulness, who knowingly neglects a duty, the performance of which cannot fail of benefiting the spiritual state of those, who *may* (nay **MUST**) *be influenced by HIS EXAMPLE* in the **MOST IMPORTANT OF ALL CONCERNS**.—*Family Prayers*.

GEORGE WASHINGTON (DOANE, D.D.),
BISHOP (1848) OF NEW JERSEY, U.S.

“ I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.”*—In these remarkable words does God express His confidence in the fidelity of Abraham. The wickedness of Sodom had become so great that He had resolved to destroy it. But it was the residence of Abraham’s kinsman, and Abraham was “ the friend of God.” For his friend’s sake therefore—how precious in the sight of heaven must that virtue and piety be deemed, which brings a blessing, not only on the virtuous and pious, but on their kinsfolk and acquaintance!—for his friend’s sake, the Lord God delays the execution of His severe but righteous sentence, until *he* has been acquainted with it. “ And the Lord said, Shall I hide from Abraham that thing which I do ; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which He hath spoken of him.”† The human character which could win such testimony as this from the most high God must command our utmost admiration. Being a human character, should it not also challenge and animate to their utmost exertion our desires of imitation ? Encouraged by such hopes, assisted by such helps, as the Scriptures promise us, there is little danger of our setting our mark too high. Though the eagle never reach the sun on which his eye is fixed, he has his flight for ever in the blaze of its unclouded splendour ; and the Christian, though he never may attain the height of God’s perfections, yet the higher up

* Genesis xviii. 19.

† Genesis xviii. 17—19.

the mountain of His holiness he climbs, the more of His glory does he see, and the more fully is he invested with its splendours. In the case before us, the duties to which we are invited, though encouraged by a reward so great, are far from being arduous. It was because Abraham lived in the faith and fear of God, that "the secret of the Lord" was with him; and the same devotion to the piety and virtue of his children and dependents, which procured for him the name of "Father of the faithful," also procured the favour and confidence of God—"Shall I hide from Abraham that thing which I do? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." I purpose, from these words, and from this example, to enforce the duty and the reward of *domestic religion*, and especially of that which is at once an essential means and chief part of it—FAMILY WORSHIP. For of each of you, who, like Abraham, is the parent and master of a family, I would have that glorious testimony borne in heaven—"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

To "*keep the way of the Lord*" is a Scripture phrase, expressive of decided and constant adherence to His true religion and worship. To "*do justice and judgment*" is to discharge all the relative duties of life with faithfulness and truth. And thus the pregnant lesson of the text is clearly this, that morality as well as religion—our duty to our fellow men, not less than our duty to God—is directly promoted by the maintenance of domestic devotion.

Had man been destined for solitude, there had been neither domestic duties, nor domestic pleasures. His life had been an anchorite's. The cell, his world. His employment, the sordid pursuit of his own comfort. His devotion, the secret communion of his heart with God. But he was created a *social* being, and placed in society; and he becomes answerable for new obligations, as well as susceptible of new delights: and religion, adapting itself to every change of man's condition, serves now to bind

together the hearts which in solitude it could but have influenced singly, and to bind them all to God. Most intimate and endearing of all social bonds, as it forms the intermediate link between the individual and the civil community, is the family relation. It is the tie of holy nature, linking heart to heart. It is twined more closely and more strongly by mutual interests, mutual sympathies, mutual joys, and mutual griefs. Above all, it is sanctified by religion. It is this which makes the Christian family (not—like the herding of the brutes, or of more sensual men—an intercourse of mere convenience and caprice, but) *the joint partnership of love and life*. It is this which, like the cherubim of Paradise, with flaming sword turned every way, stands in the portals of the Christian home, to guard, from thought and word and deed impure, its hallowed entrance. It is this which, cherishing with constant scrupulous regard the chain that binds together Christian hearts, keeps it for ever strong, for ever bright. And it is this which, watching with more than Vestal care that holiest of all unconsecrated altars—the Christian household hearth—, preserves its sacred flame in purity and strength. And for all this, does the Christian father owe no debt of gratitude, no acknowledgment of God's preserving and protecting goodness, no homage of reverence and love to Him Who keeps his dwelling from disaster, decks it with joy and health, and crowns its roof-tree with the light of His life-giving favour? He does. And the very praises which acknowledge it, and the prayers which, seeking its continuance, confess his own entire dependence, are, by the loving favour of the Lord, transmuted into golden showers of more abundant and more precious blessings.

In the view of all these generous motives to its establishment and practice, can there be a Christian parent that denies or questions *the reasonableness and obligation of family devotion*? In private prayer, we supplicate the blessing from on high upon our individual persons and concerns. As worshipping assemblies, we remind the Saviour of that gracious promise, that where two or three are met together in His Name, He will be in the midst of

them. We implore, as citizens and patriots, the heavenly benediction on our common country. And shall our prayers end here? Is there no dear, sacred interest omitted? Have we nothing to ask for that one little spot about which the holiest hopes of earth are clustered? Shall we leave the ark, in which the best beloved of our soul are lodged, to drift upon the world's rough wave, and ask no blessing of protection or of guidance for it from the Ruler of the sea and of the storm? My brethren, think for a moment! When fatigues exhaust, or cares distract, or disappointments vex your spirit, does not the threshold of your home shut out the bold intruders, and afford you rest and quiet? From the collision, the intrigues, the persecution of a rude and selfish and hard-hearted world, do you not turn, with ever new delight, to eyes that never frown, to hands that never hurt, to hearts that never betray? And, in the endearments of domestic love, the guileless caresses of your children, the assiduous and disinterested kindness of brethren and of friends, do you not find earth's liveliest type of Heaven—the single remnant of primeval blessedness, spared by God's mercy, when the world was cursed for man's transgression, to bear his heart up with the hope of better things to come? And shall not they who enjoy together such rich mercies acknowledge them together? Will you not offer, with them whom God has blessed in you and with you, your blended tribute of praise and thanksgiving for your domestic comforts and enjoyments? Should not they who mutually depend on the rich bounty and beneficent protection of His hand for life, and for all that makes their common life desirable, daily present themselves, to ask of Him their merciful continuance? If an earthly benefactor had rescued you and yours from ruin, loaded you with favours, and raised you to honour, would you not hasten, all of you together, to confess the common debt, and to pour out, from burning hearts, the common tribute of thanksgiving? And does not the daily bounty of the Giver of all good, the Universal Benefactor, deserve as well an altar upon every hearth that He sustains and crowns with plenty, and the chorus of *their* undivided prayers and praises, whose feet are

gathered round it, by His goodness, in peace and joy and love? From the universal race of man, in all ages and generations, there rises but one voice in answer to these questions. *There never was a religion that did not set up its altar in the private house as well as in the public temple.* Noah, the patriarch of the world, the very moment he had left the ark, when his family constituted the whole human race, "builded an altar unto the Lord."* Abraham, the patriarch of the faithful, wherever he pitched his tent, set up his family altar, and won, by his domestic piety, the commendation of the text. Of the Patriarch of Uz it is recorded, that "every morning he rose up early and sanctified his children, offering burnt offerings according to the number of them all."† And it was the noble declaration of the Jewish captain, Joshua, "as for me and my house, we will serve the Lord."‡ Nay, the poor groping heathen, though they bowed to wood and stone, felt the propriety and duty of family religion; set up, as household gods, their Lares and Penates, in private chapels, or on the common hearth; and worshipped them with frequent prayers and costly sacrifices. If then there be a Christian family, that lives in all the glorious light of the Gospel, neglectful of this sacred duty, must not these images of wood and stone cry out against them? And, in the day of judgment, will not their darkened worshippers rise up, to condemn *their* shocking inconsistency, who, glorying in the possession of a revelation direct from the one true and living God, withhold the homage, which they rendered, in their utter ignorance, to gods that could not help them?

From the reasonableness and obvious duty of family devotion we pass to *its advantages*. And the first of these is its full share of all the blessings ordinarily promised to private prayer, under circumstances of increased interest and satisfaction. If, in the stillness and secrecy of the closet, there is a hush of the awed spirit in communion with its God, which is felt nowhere else, there is, in the devotions of the fireside altar, a flowing fervour

* Gen. viii. 20.

† Job i. 5.

‡ Josh. xxiv. 15.

of the affections, a melting of the spirit, as if heart coalesced with heart, which never can be experienced but when, in the midst of all its loved ones, the full soul pours itself out before the Eternal. Within the charmed compass of that sacred circle, there are elements at work which can meet nowhere else. *They* kneel beside each other who before God have vowed to bear in love the load of life, till death shall take it off; and they feel what need there is of mutual patience, kindness, and forbearance, to bear each other's burdens, and of God's sustaining strength to bear up both. The parents kneel beside the children of their love and hope; and they feel how hearty and how holy their prayers should be, who have in charge to guide through all the snares of life the souls of young immortals. The master kneels beside the servant; and while the one feels that as sinners they are humbled to the dust, the other learns how, as believers, all are lifted by the same cross even to the heavens. They kneel together as dependent beings at the footstool of their Benefactor, as guilty beings at the tribunal of their Judge; and praying from the deep heart, with common knowledge of their necessities, and with common desires for their relief, each for the rest as for himself, they lend mutual earnestness and fervour to each other, and ensure His blessing Who has promised to His disciples, that where two of them shall agree, as touching any thing that they shall ask, it shall be done for them of His Father Who is in heaven.*

The performance of family devotion is attended with the happiest effects on all who engage in it, and this individually as well as collectively. It serves as a most wholesome restraint upon their conduct. They are put, as it were, upon their consistency. They will scarcely rise from their knees to the commission of acts which will put their prayers to shame. *They* will hardly indulge in violence of anger or indecency of expression, who are by and by to pray before their household against all that displeases God, or unfits men for heaven. Nor is this all. Prayer is a means of grace, and God blesses the patient use of means. "In the morn-

* Matt. xviii. 19.

ing sow thy seed, and in the evening withhold not thy hand," and doubt not that He will give the increase. To kneel, to ask, to seek, is in the power of all. The holy will, the sanctified wish, the steady purpose of obedience, God must bestow. But He has promised to give them to those only who kneel, and seek, and ask for them.

In binding a family together in peace and love, there is no human influence like that of domestic prayer. Uniting them in a common object, it unites their sympathies and their desires. Raising their hearts to heaven, it brings them together in the presence of God. The family altar is an asylum, to which they all repair from the cares and toils of life. Reminding them of the vanity and sorrow of the world, it unites their resolution and their patience in enduring them. Reminding them of the rest reserved in heaven, it unites them in efforts of faith and obedience for its attainment. Earth has no holier spot than a house thus sanctified by prayer—where the voice of supplication and thanksgiving consecrates every day, where the word of God is devoutly read, and young and old unite to shew forth all His praise. It may be humble; but it is holy, and therefore heavenly. Poverty may be there, and sorrow; but its inmates are rich in faith, and joyous in the Holy Ghost. Sickness and death must enter it; but they will come as angels of peace and mercy, and the spirits whom they release from the imprisonment of the flesh shall be united, free, and happy, to worship for ever, as earth did not permit them, a family in heaven.

But chiefly is family worship important for its influence on children and dependents. It is in this way that they are best taught religion, as they learn language, by insensible degrees—a little one day and a little another, "line upon line, and precept upon precept." Religion thus imparted becomes a part of the milk that nourishes, of the bread that feeds them. It is incorporated with the very substance of their hearts. They are brought up "in the nurture and admonition of the Lord." They cannot remember when they were not under its holy influences. They become Christians by imperceptible degrees; and grow in

the knowledge and love of God and of their duty, as they grow in wisdom and in stature.

You that, as parents, and heads of families, have, as it were, given hostages to God and to society, lay these considerations well to heart. Look on your little children, as they climb your knees and gather round your board, and ask yourselves how you should answer it to society, to them, to God, that you had deprived them in their helpless infancy of advantages like this ! If I knew a parent that lived in the habitual neglect of family devotion, this should be my argument ; and while a throb of holy nature trembled at his heart, I should not fear for the result. I would remind him of the weakness of our poor, fallen humanity, and of the temptations of the world. I would remind him that, vigilant as the parental eye might be, the time would come when its delight and pride must go beyond its reach. And I would ask him calmly to consider, if from the fiery ordeal of that wicked world the darling child (whose slightest ache has kept him all night long awake, and in the accomplishment of whose mind and person he has lavished gold that his own sweat and blood have earned,) should come back, all scathed and branded, a soiled and ruined thing, his very heart within him would not break outright with sorrow and remorse, that he had never sought to shield his infant innocence with prayer, nor to arm him with the weapons of God's word against those sinful lusts which have achieved his ruin. See to it, beloved brethren, that on none of you this sorrow beyond all earthly sorrow fall. Aspire, by imitating Abraham's noble example, to share his glorious commendation. Resolve, like gallant Joshua, "as for me and my house, we will serve the Lord." If you have already begun, go on in stedfast perseverance. If you have not begun, take courage to begin to-day. Call over, one by one, the excuses which have hitherto prevented you ; and with a noble Christian courage dare for your own sake, for your children's sake, to trample on them all. Is it want of time ? Take so much from your business. It is God Who giveth you the increase, and by His service none can lose. Is it want of ability ? Do it as well as you can. It is upon the *heart* that

the Prayer-hearer looks. According to that a man hath it is accepted, and not according to that he hath not. Do you fear the restraint it will impose on you? *Then it is indeed time that you should begin.* How FEARFUL is his condition, who, by rejecting all restraint, *avows his open preference of SIN to holiness!* Or do you fear the imputation of singularity, "the world's dread laugh?" If others are irreligious, the more reason for your decision. It was Abdiel's praise to stand alone in virtue:

"Faithful found

Among the faithless, faithful only he;
 Among innumerable false, unmoved,
 Unshaken, unseduced, untterrified,
 His loyalty he kept, his love, his zeal;
 Nor number, nor example, with him wrought
 To swerve from truth, or change his constant mind,
 Though single."*

"There are those," says an excellent writer, "who laugh at all this, as there are those in lunatic hospitals who laugh at their own wretchedness. *Without inquiring who laughs or who approves, the Christian, morning and evening, prays with his family.* In the discharge of this delightful duty, his house seems more his castle, and an unseen guard encamps around his bed."—"In such a house the secret is found out of combining seriousness with cheerfulness, service with freedom, duty with delight. Happy home! Where prayers are victorious over tears, and trust is too strong for despair. Where God is a daily guest, and His angels a nightly guard."†—*Sermon on the Subject.*

GEORGE TOWNSEND, D.D.,

CANON (1848) OF DURHAM.

THE biography of the most illustrious men of all ages proves the truth of one remarkable fact, that those who have been emin-

* Milton's *Paradise Lost*, Book v. 896—903.

† Portraiture of a Christian Gentleman.

ent for goodness, greatness, or virtue, have generally owed the excellence, which has been the basis of their reputation, to the teaching, the example, or the influence, of their Mothers at home. The MOTHER is the chief biasser, for good or evil, of the mind of the child. Before the tutor, the master, or the clergyman, can impart one lesson either of a secular or of a religious nature, the soul of the child has received its earliest, and very frequently its most indelible impressions. That Christian Mother, therefore, neglects her first and most bounden duty, who permits the earlier years of infancy to pass away, without elevating the primal thoughts of her child to God. If the Christian Mother do not teach her beloved offspring to pray as soon as it can clasp its hands, bend its knee, or lisp its first stammering words ;—if, when her child is born into the world, the Mother do not hear, as it were, a voice from heaven saying to her, with more than mortal eloquence, “ Take this child, and nurse it for God ; take this child, and train it up, to live here as the spiritual member of Christ’s Holy Catholick Apostolick Church on earth, and to live hereafter as a member of Christ’s Holy Church triumphant over evil in heaven ; ”—she is the enemy of the soul of her child. The day must come when death shall part the Mother from her children. At that hour, when all the gold, and wealth, and fame, and honour, in the world,—which children are so often taught to regard as the only things needful,—shall appear as the toys of forgotten infancy, or as a heap of sand to the traveller who is dying for a drop of water in the desert, *how bitter* will be the remembrance of the Mother who has seen her children depart from the ways of peace and true happiness, into folly, worldliness, or wickedness, if she is compelled to check her dying remonstrances to her children, and to say, “ I—I am to blame ; I dedicated my children to God by holy baptism in their infancy, but I taught them no prayer. I neglected religion in the nursery. Their early days began and ended, without my attempting to direct their hearts to God. I taught them to please man, and not God ; to adorn the body, and to neglect the soul. I feel—I see—I know the vanity of all things but the religion which should speak

peace to the dying ; yet now my words mock me, when I would pronounce a blessing, or utter my words of parting advice to my children. Oh ! that I had practised as well as known my duty. Oh ! that I had valued the best happiness of a Christian Mother, and enabled them to thank their dying parent for the care she had bestowed on their souls. Oh ! that I had endeavoured to bias the minds of my dear children, as I now wish that I had done, when the hour of my death is before me !”

The same reflections are applicable to FATHERS as well as to Mothers. If remorse and self-reproach will attend a dying Mother who reflects on her neglect of the souls of her children, when they were committed to her more peculiar charge ; no less will the Christian Father mourn at the last, if he be guilty of the same crime. The children descend from the nursery, to the parlour, the drawing-room, the fireside. If the religious Mother has consecrated the nursery to God, in such manner that every day has been begun and ended with the lisped and broken prayer ; it becomes the duty of a religious Father to go on with the good work that is begun ; to make the domestic hearth the first Church, and to bring back, as it were, the days of the pristine Paradise to an united religious Christian family. *The first Church upon earth was a family ; the first priest was a Father ; the first congregation were the elder and the younger children ; the first altar was the domestic spot around which they assembled to worship. So it may still be. Every family may be regarded as a Church ; every Father as a priest to offer prayers ; every child and servant as the member of a domestic congregation ; every spot in the house set apart for worship, as the altar at home to which the lambs of Christ's fold should be duly brought, as living sacrifices to the God of all the families of the earth, “ holy, acceptable unto God, a reasonable service.” ** The impressions of the nursery must continue in the household, and the further preparation thus be made at home for the public reception of the baptized child into the communion of the visible Church. The

* Rom. xii. 1.

stones of the temple which Solomon built and dedicated, and which the God of Israel accepted and possessed, were prepared at a distance from Jerusalem ; they were squared and polished on the spot where they were found, until the "great stones, costly stones, and hewed stones,"* were ready for their removal. They were all, one by one, gradually taken away from their native home, to be placed in their destined positions in the temple, without any sound of the axe or the hammer † within the sacred precincts of the holy city ; till "like some tall palm the noiseless fabric grew,"‡ and the temple of Jerusalem was completed. Just so it must be in these latter days ; and just so it will be, if the parents of families will do their duty to their children and their servants. If we desire the building up of the Holy Catholick Apostolick Church on earth ; if we seek for the extension of the Church of Christ among ourselves ; if we pray for the peace of our Jerusalem ; if we would say to Jerusalem, "Thou shalt be built," and to the temple, "Thy foundations shall be laid ;"§ we must prepare in our domestic circles the polished stones of the temple, for their places in the House of the Lord. If parents of families would but thus do their duty to their baptized children ; if the Christian Father would but proceed with the domestic religion which the Christian Mother has begun ; then the temples of Christ would silently and slowly, but surely and certainly, spring up among us. The fountains of infidelity, and of indifference to religion, would be stopped at their source. The general demoralization would be suspended. The impure literature which curses our age would become distasteful even to the young, for whom it is especially written ; and one generation would not pass away before a national reformation would follow the prevalence of domestic religion.

If family religion be thus important and valuable, what, it may be asked, are the causes why this duty is so generally neglected even by those who are, in other respects, diligent and earnest in their Christian duties ?

* 1 Kings v. 17. † Ib. vi. 7. ‡ Heber's Palestine. § Isaiah xlv. 28.

Many causes may be assigned. Some have not been accustomed to call their children and servants together, and are unwilling to commence a new custom. *Others dread the introduction of a new check upon careless living.* Some fear lest the charge of inconsistency might rest upon them if they did not persevere. Some imagine that they sufficiently discharge their duty if they take care that their children and servants attend church, and avoid censure. Some mistake the nature of education. The error is not so universal now as it was many years ago : but education is still too frequently regarded as a preparation of the mind for the present life alone, from which religion ought not to be altogether excluded, because it is the best basis of the morality which is essential to respectability ;—but in which religion should be regarded merely as subservient to success. *Education rightly considered is that drawing forth of the powers of the human mind, which shall enable it, by the union of knowledge, discipline, and energy, to attain to the highest fitness for the state or condition in which the person educated is to be, or can be placed.* If the soul of man were intended for the present life alone, so much of knowledge only might be required, as would be necessary to attain the advantages which this life affords. It would then be sufficient to adopt religious opinions, merely because they were established. Whereas the *immortality* of the soul compels us to believe that training alone to be worthy of the name of education, which enables the mind by religious knowledge, Christian discipline, and spiritual energy, to attain to fitness for the future world, as well as to fitness for an honourable condition in the present ; and the *foundation* of this fitness *must be laid* in the *earliest* bias of the soul. Some abstain from family worship because they consider religion as one great controversy, for which the mind should be left unbiassed altogether till the judgment is matured, and the understanding furnished with the knowledge of the arguments on all sides. Because it is necessary that some mode of faith be nominally adopted, they are contented to leave their children to the care of the tutor, or the minister, who shall instruct them in the opinions which are generally received ; and the anxiety of

the parent, therefore, to direct the child in the right choice of religious conclusion is not considered necessary. These are some of the objections to family worship. But the chief cause of the neglect of this solemn duty is that to which I beg the especial attention of Christian parents. It is, the forgetfulness of the INFINITE, the UNUTTERABLE VALUE of the SOULS, the IMMORTAL souls, entrusted to their care ; and of the REAL MEANING of the *happiness* or *misery* of that SALVATION or that DAMNATION which is promised or threatened, both to them and to their children,—and which may alike depend on the early bias which may be given by the Mother, or the Father, at home.

It has been said by an old divine, that “if religion be any thing, it is every thing ; if it be important at all, it is all important.” Now, the importance of religion, or, in other words, *the value of the soul* may be known from the meaning of the word IMMORTALITY, and from the question which the Lord of life, when He tabernacled among His friends and enemies on earth, proposed to His disciples, and to ourselves—“What is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?” * The common arguments to prove its immortality are known to all, and they need not be here repeated : and the meaning of that immortality is but faintly illustrated by the common metaphors, which are no less familiar to all, but which can never cease to be impressive. If the Oceans of earth could be emptied drop by drop into the next planet, and each drop be drained away in a thousand years, or a myriad of years only—if the sand on the sea shore could be removed from its deposit, grain by grain, and the same long period be allowed for the removal of each—the time must arrive when the oceans would be exhausted, and the sand displaced. Both these things might be done ; but IMMORTALITY would be but beginning. And as the thought of the *endless* duration of the soul is thus overpowering, no less is the remembrance of the things which have been done for its happi-

* Matt. xvi. 26.

ness in that immortality equally overwhelming and mysterious. While the animal is governed by instinct alone, and the man who neglects, or is ignorant of, Revelation is governed by a bewildered reason arriving at unsatisfactory conjectures—the Christian sees and believes that a gradually-developed Revelation has been granted to him, to acquaint him with all things respecting the Deity and the soul, which it is necessary that the soul should know ; and to exhort him so to use that knowledge, that his immortality be a blessing, and not a curse. To demonstrate the infinite, the unutterable value of the soul, we are assured in this Revelation, that the present condition of man is the result of the influence of invisible beings upon the human soul,—that the universe of the Creator contains other spirits which are interested in the welfare or destruction of the souls of men,—that some of these are good and others evil,—that man in this world is neither an angel nor a devil, but is gifted with a nature different from that which he at first possessed ; which is capable of attaining in its immortality to an higher happiness than the angels of heaven can aspire to, because he may be a partaker of the Divine nature which they are not ;—or it may sink lower than the devils, by committing a sin which they could not commit—namely, the rejection of a Divine atonement which was never offered to them, and the quenching that influence of God's Holy Spirit which was never entrusted to their charge. The value of the soul can only thus be estimated, by considering it in the light which beams from the world beyond the grave. To raise the soul of man from its present degradation, to save it from the society of the evil spirits, to elevate it to the society of the unfallen spirits, to exalt it still more highly to that rank before the Creator, which is called *the joint-heirship with the Son of God*, all the wonderful things were done which are recorded in Revelation. That which is Divine became human ; that we who are human might become Divine. The heavenly became earthly ; that the earthly might become heavenly. The Word became flesh on earth ; that flesh might become as the Word in heaven. The Creator Who has given the laws of life, preservation, and

destruction, to animals and plants,—to the earth its orbit,—and to the universe its expansiveness,—has given also the law of happiness to the soul. And that law is, that its happiness shall not be derived from an unavoidable instinct impressed by the Divine Power, and leading to uniform conclusions,—not from a defective reason choosing inferior blessings,—but from the exercise of a Divinely-guided (though not compelled) will, choosing the highest good. To enable the soul to understand its true happiness, and to persuade it to accept its holy inheritance, not only was the plan of Redemption revealed which is recorded in the Scriptures ; but now, even now, the Omnipresent God acts upon the human mind according to the laws of the mind, and accompanies the lessons of the Mother, the instructions of the Father, the sermons of the Minister, the prayers of the Church, the use of the Sacraments, the truths of the Scripture, and all other means of grace ; to persuade, bend, influence, and empower the soul to accept, and to be prepared for, that inheritance. This work of God begins with the beginning. The Sonship of God in the soul commences, in some mysterious manner, when the parent dedicates the child to the God of Revelation, the Head of the Church visible and militant upon earth. Then the grace of the covenant begins ; and it proceeds with the blessing of God upon the labours of the parent, and the institutions of the Church. To save the soul of man God's grace is given to refine and to purify it. God's Holy Son came down to redeem it. God's Holy Spirit dwells in it, and possesses it, and fills it. It is cleansed by the blood of Christ. It is clothed with His righteousness. It is comforted by the promises of God. It is warned by His threatenings. It is sheltered in the Church. It is nourished by the Sacraments. It is guarded by angels. It is hated by devils. The Son of God intercedes for its welfare in the world of Spirits. The Spirit of God, when it falls from its privileges, intercedes within it for its welfare, by teaching it to repent and to pray, "with groanings which cannot be uttered."* The Creator and Governor of

* Rom. viii. 26.

the world, Who has revealed these overpowering wonders to the soul and to the Church, has manifested Himself as condescending to declare with an oath to the sons of man, that He would not the death, the spiritual and eternal death, of the sinful soul, but rather that that soul obeyed His holy laws and lived. Heaven and earth were called to witness by the Legislator of Israel, if they relapsed into idolatry after the miracles they had seen in Egypt, at the Red Sea, and in the wilderness. Heaven now bears witness by the descent of Christ, the manifestations of angels, and the power of the Holy Spirit; Earth now bears witness by the resurrection of the dead, by the dispersion of the Jews, by the present fulfilment before our eyes of the prophecies of Revelation—against the folly of infidelity, and the neglect of the soul. Heaven and Earth, the Church of God, and the Scriptures of God, all that the Deity has done in times past, all which His Providence is doing at present; alike appeal to us to remember the question of the Eternal One, when He assumed our nature to convince us of the *value of the soul*—"What shall it profit us if we gain the whole world and lose it? What can we give in exchange for it?" But the soul may be endangered or destroyed by the *Mother* or the *Father*; and heaven and earth call upon Mothers and Fathers to remember the question, and to train up for heaven, by the earliest impressions and instructions of home, the child which they have dedicated by baptism to the God and Saviour of the soul.

The value of the soul will be still further demonstrated, if we consider the nature of the happiness or misery; the salvation which is promised, or the damnation which is threatened. *Those Christians greatly err who imagine that the salvation or damnation of the soul commences only at the death of the body, or at the day of the resurrection of the dead.* The state of mind, heart, and soul, which constitutes this salvation or damnation, does not then *begin*; it is only then *completed*. As is the acorn, so is the oak. As is the bud, so is the flower. As is the soul at the death of the body, so is it at the commencement of its immortality. The grace of the Holy Spirit of God is given to the soul in the

present life, that it may make within itself, by the use or abuse of that grace, the acorn or the bud, which shall be fully developed in the future state: and the early germ, both of the acorn and the bud, is implanted by the Mother or Father, in the very infancy of the immortal soul.

Both the philosophy of the human mind, and the fearful representations in the Holy Scriptures of the condition to which the human soul may be degraded, unite to confirm the truth of this statement. Philosophy tells us, that *if the soul be indeed immortal, it is so with all its properties, faculties, and powers—with the understanding, the affections, and the will.* When the soul, at the death of the body, enters upon the unseen state, it will bear within itself *the remembrance of the past life, the affections of the heart, and the consciousness of its religion or irreligion.* As these are, such will be its happiness or its misery. As these are, such will be its fitness or its unfitness for its highest good. The representation of the rich man in the narrative of our blessed Lord demonstrates the accuracy of this view. "The rich man died." His soul was unfit for the blessing of its best inheritance. In the day when he died he did but become conscious of that unfitness. *The affections of the heart* were with him, and he pitied, but too late he pitied, his brethren. *The remembrance of the past* was with him. "He seeth Abraham," into whose covenant he had been in vain admitted. *The consciousness of his irreligion and neglect of the soul* was with him. "Thou in thy lifetime receivedst thy good things." The children, which are taught from the cradle to consider the portion which they may possess in this world as their only real good, are in danger of partaking the same unfitness for a better state, the same misery, the same damnation.

Neither is this the only passage of the New Testament which teaches this doctrine. It may appear strange and novel to many, when I say that *the mournful representation which is given to us of the demoniac* in the Evangelists is nothing else than a *portrait of one of the common characters* which are to be met with in society. The only difference between them is, that the

demoniac in the Gospels was conscious of his misery ; while the persons to whom I refer are unconscious of it. The demoniac in the New Testament is described to us as a being in whose soul were united these four things — knowledge of religion, continued unrepented evil, hatred of Christ, and deep despair of pardon. There was the knowledge of religion :—“ *I know Thee, Who Thou art.*” There was continued unrepented evil :—he was possessed by an unclean spirit, an evil spirit. There was hatred of Christ :—“ *What have I to do with Thee ?*” There was deep despair of pardon :—“ *Art Thou come hither to torment us ? I beseech Thee torment us not.*” The words are spoken to the Giver of Mercy Himself, Who came down from heaven to break the fetters of the demoniac, to cast out the evil spirit, and to speak peace to man. If any baptized Christian looks into his own heart, and finds there, leagued in one sad and one unholy union, the same four things—knowledge of religion, love of evil, hatred of Christ, and deep despair of God’s mercy, because he resolves to remain under the dominion of evil, which he knows the Almighty has condemned ; that person is unfit for the condition for which he was created, and to which he is commanded to aspire. May not such a person be said to be living under the influence of an evil spirit ? He may be unconscious of his lamentable condition before the body dies. The result of his unfitness for a better state may not be made known to him until the death of the body ; but if such a person is not healed of his plague,—if the leprosy is not removed by the blood of Christ shed for him, and by the waters of the Holy Spirit poured forth upon the soul,—that leper cannot be received within the holy Jerusalem, into which nothing that defileth can enter. He is as unfit for the society of the angels of heaven, and of the spirits of the just, as the leper was unfit for the congregations or society of his countrymen. Even if he could be received among them, he would be miserable among them. Like Uzziah in the holy temple of Jerusalem on earth, the consciousness of his leprosy would make him hasten from their presence. It may appear strange to many, but *the character which is represented by the*

demoniac abounds among us. I have known it among all classes of society, high and low, rich and poor. And well may that man tremble who is conscious that this character is his own. **MOTHERS and FATHERS!** let not this sin be on your souls, that you *neglected to teach your children so to love God, that they ever live in the well-founded hope of His mercy.*

This view is confirmed by the language of Scripture. "*He that believeth not,*" says St. John, "*is condemned already;*"* that is, his condemnation has begun upon earth. "*He that hath not the Son,*" says the same Evangelist, "*hath not life, but the wrath of God abideth on him;*"† that is, the wrath, which shall be fully developed hereafter, abideth on the soul at present, whether the soul be conscious of it or not. We read in another place‡ of those who are twice dead; that is, the first spiritual death having been removed by the grace of God, they have finally so rejected the truth and grace of God, that a second death has begun within them while they still live. The whole volume of Revelation proves the same truth, and confirms and enforces, therefore, on Mothers and Fathers the duty of which I have been speaking; that they *so train up their children, that*, if those children fall away from the grace of the covenant which God has made with His Church, *their heavy condemnation may not be imputed to the PARENTS.*—*Dedication (to Heads of Families) of a new annotated edition of the Holy Bible.*

SAME AUTHOR.

AND because the *duty*, and the *destiny*, and the *happiness of the souls of men* are thus fully revealed to us in the volume of truth, I am no less desirous that we, who are members of the Church of God, and are entrusted therefore with the knowledge of the Scriptures,—with the privilege of participating in the Holy Sacraments,—and with all the other privileges of the everlasting

* John iii. 18. † 1 John v. 12 and John iii. 36. ‡ Jude 12.

covenant which the Father of Spirits has made with His Church,—should become prepared, *by our attention to FAMILY RELIGION*, first for our assembling with the congregations of the Church militant upon earth ; and then for our admission, by God's continued mercy upon us, into the society of the blessed spirits, the Church triumphant in heaven. I wish the knowledge of the head to be attended with the holiness of the heart ; the clearness of religious faith to be accompanied with the performance of religious duties ; and the possession of the Scriptures, and the fellowship of the Church, to be made the basis of the best earthly happiness,—peace with God through Jesus Christ our Lord, and communion with God through the abiding comfort of the Holy Spirit within our hearts. DEATH and JUDGMENT, ENDLESS HAPPINESS or ENDLESS MISERY, are before us. This life is short in its duration, toilsome in its engagements, and transitory in its enjoyments. I desire, as a Christian, to be myself prepared, and to endeavour, by an uniform domestic worship in this family, that you also be prepared *to meet God*. I desire for myself and you, that as we believe all the truth of God's word, and as we worship with God's Church, so we may pray to God for the pardon of the past, for His grace for the present, for His guidance for the future ; that we may live in His fear, and die in His favour, and attain to the end of our faith, the SALVATION OF OUR SOULS. This is my wish for myself and for you all. May the blessing of the God of the families of the earth be upon us, that our hope, and faith, and Christian knowledge, and Christian privileges, be not imparted to us in vain.—*Prefatory Address to a Family ; from the same publication.*

R. W. EVANS, B.D.,
VICAR (1848) OF HEVERSHAM, WESTMORELAND.

HE then put the MS. volume into my hands, desiring me to peruse it while he attended to a person who had called upon

business. Never before was seen so affecting a history of a family ; a history, too, not written for the eye of man, but actually told out at the throne of God. It was a register of circumstances which were not of mere earthly occurrence, and so had passed away, but had been means also of spiritual communication with Heaven, and in their effects immortal. It was a complete series of the bounty and the chastisement, of the joy and the sorrow, by which God had ordered their going. I saw the different stages of their journey, as this chosen family moved through this wilderness below to the promised land of rest ; and oh ! methought, that every family would duly take warning by that registry which God hath caused to be kept of the prototype of all families, and see its fate in that of the house of Israel, remembering that they see there the dealings of God not with a nation only, but a family also. In turning over the pages, I perceived that this family, like its model the church, had its peculiar days of commemoration for blessings or for chastisements. Among these I found the marriage-day of the parents, the birth-day of each child, anniversaries of recovery from dangerous sickness, and also of the final release of some member from this world of trouble. Thus the whole earthly history of the family was run through in the course of the year, the memory of God's dealings with them constantly kept alive, and a grateful sense of past mercies was continually preparing them for the reception of new.

On his return my friend resumed. " From this cradle we came forth into the world, strong in principle, inured to reliance upon God, and with no slight acquaintance with the human heart, which we had derived from our habitual unreservedness, and were thus spared the disgust and corruption by which such experience is so dearly bought in the mart of the world. Life is a recurrence of similar occasions, varied somewhat in aspect, and all occasions at home having been met with the proper feeling and principle, and well noted and discerned by our system there, left us, on their repetition on a larger scale in the world, but little perplexity. Even when absent, we enjoyed to a considerable

degree the comfort and protection of home. *Is it nothing to be assured that we are the object of continual prayer ? Is it nothing to know that at a certain hour we are joining our prayers with others, and are united at the foot of the throne of God ?* Besides, we often enjoyed its holy influence in a manner quite incidental and indirect. Well do I remember how, when once upon the point of yielding to a very strong temptation, a clock struck the very hour of our evening prayer. In an instant, our family group appeared before my eye ; I heard my name put up in humble and earnest entreaty to the Almighty Protector, expressions of our domestic liturgy flashed upon my mind with a vivid light, and I repelled the assailant with lively indignation, and felt as if I crushed it with the might of a giant.

“ I have since seen much of mankind, have been the guest of many families, and what I have observed in them has convinced me of the wisdom of the economy with which my father ruled his own. *I have seen very many amiably united in the bonds of affection, but very few, alas ! in those of RELIGION.* In almost all, the serious thoughts connected with *another* life seemed studiously kept down in the bottom of the bosom, not as a treasure of which the owner was jealous, but as an occupant of which he was ashamed ; they seemed to be withheld as endangering the unity of home, not as confirming it ; and that suppression of opinion, which on any worldly matter would be considered disingenuous, was on this point industriously encouraged. Perhaps a sudden blow of misfortune came upon them, and they turned to God, but it was in stupor and amazement ; *family prayer* was established, but, like the book of the law found by Josiah, it was heard, after a long neglect, by untutored ears ; and, unfortunately, there was always some one member of the family not in unison with the rest, one of whose inward satire all stood in awe, to whom the others were individually conscious of some folly or other, and, fearful of his secret ridicule and imputation of hypocrisy, were either altogether deterred, or spent the time of prayer in thinking of him, and not of God ; in fearing him, and not the Lord. Taken up with so faint a spirit, it could not last’

long ; the presence of guests was enough to shame them out of it ; and, after several interruptions, which became stronger and stronger, and several revivals, which became weaker and weaker, it was finally dropped by a consent, which, however tacit, was apparently much more hearty than that by which it had been originally established. *Few seem to be aware of the difficulty of setting on firm footing effectual family prayer ; of the time which must elapse before each bosom can break through the prison of its reserve, and stand revealed to its neighbour ; before it can reach that state of purity and confidence which fears no rebuke, experiences no aversion to confess, disguises not its wishes ; before the brother and the sister, the delicacy of the one, and the manliness of the other, find at last that common language which God had given, but the world had destroyed ; before, in short, the same thing can appear in the same light to different minds, and what was formerly an object of levity and banter can become to both parties a source of seriousness, and of anxious canvass. O, my friend, be assured upon my experience, that WHERE RELIGION IS NOT PREDOMINANT there is NO STABLE HOME, the joys of that house are but sources of future sorrow, its affections mere ropes of sand.*" Here our conversation upon this point ended.—*The Rectory of Valehead.*

W. E. EVANS, M.A.,

PREBENDARY (1848) OF HEREFORD.

MAN appears before God in prayer in a three-fold capacity : first, as an individual ; secondly, as the member of a family ; thirdly, as a member of Christ's Church, in the public congregation and communion of His people. Now, looking on these three capacities, in which man is brought before God in prayer, one thing must strike us forcibly,—the common consent of all professing Christians as to the necessity and deep importance, in the first and last ; while there is a manifest unwillingness, among all that

are not really in earnest, to acknowledge it in the second. Yet it is difficult to understand how an obligation, so distinctly and generally acknowledged in the former instances, can be evaded in the latter. Man, in his individual capacity, knows by experience that he cannot live a life of faith without prayer. He is, he knows, to work out his salvation with fear and trembling; but then it is God that worketh in him; and to have God working in him, he must pray for His Spirit. Many indeed may live in the habitual neglect of private prayer, but then they know that they are living without God. Men may offer up their prayers with thoughtless inattention, drawing nigh to God with their lips, while their hearts are far from Him; but the very fact of their offering up these reluctant and worthless prayers, is a plain acknowledgment of the duty that lies upon them to pray. Man, every one feels, cannot fulfil his duties as a responsible being, in which his own individual salvation is so nearly concerned, without coming before God individually. On the same grounds, great importance is universally attached to public worship, not only from the assistance given thereby to human infirmity by the encouragement of mutual presence, and by the prayers and ordinances of the Church, but also from the fact that man is there reminded of his social being, of the duties he owes to others, of his being a member of a body. His heart, it is hoped, will be enlarged, and the narrow boundaries, within which natural selfishness would confine his charity, broken down and removed. If the State owed no other debt of gratitude to the Church, it would at least have to thank her for encouraging, by her public ordinances, feelings of mutual dependance and good-citizenship.

But if we thus allow ourselves to measure the necessity of a duty by the importance of its results,* can we conceive a stronger

* This is not the *actual* criterion of duty; in respect of family prayer, as of any other presumed duty, the sincerely-minded Christian will simply care to enquire—has God directly or indirectly enjoined it in His word? The measure of duty spoken of in the text is, however, useful for the persuading and convincing others, not so ready to perceive and obey the simple admonitions of Scripture.—*The Compiler of this volume.*

necessity than that laid upon us by the importance of *family* worship? Where are ties so numerous and so stringent as those which bind man in his domestic relations? Where are responsibilities more awful, opportunities for good so frequent, and the effects of example so close and immediate? What hath not God done by the influence and faithfulness of family religion? Here, in the first ages of the world, was the narrow channel in which the stream of His truth was preserved, ere yet it was turned into the wider course of a national faith. Here was the birth-place of the Church; here was her infancy spent, ere yet she went forth into the world with the sanction of the Law, as the acknowledged handmaid of the Lord Jehovah. And what, again, is not God doing now, by the daily and sanctifying influence of domestic example in His faithful children? How many at this moment, amid the temptations and allurements of the world, are being sustained, under God's grace, by the recollections of a pure and holy home, and of the prayers which they know have been, and are still being, daily offered up for their spiritual well-being? In every family its members are daily, and some of them constantly throughout the day, coming into collision; they are exchanging upon each other constantly the effects of mutual example, as in electrified bodies, giving or receiving from each other good or evil continually. There is a continual transfer going on, unconsciously it may be, but not the less certainly; though each member may not know how far he is affected by the example of those with whom his daily life is spent. And thus, again, what has not Satan done, and what is he not now daily doing, by domestic examples of sin and neglect? In every home throughout the land there is a fountain flowing forth to give the colour and flavour of its waters to the broad expanse of national character, discolouring or purifying, making bitter or sweet, according as that home shall be.

It is the office of family prayer, not only to seek God's gifts, spiritual and temporal, upon the family collectively, but to remind them individually of the vast and awful importance of their domestic relations: that every day they live there might be

a voice sounding in their ears that they do not live for themselves alone, that they are tied and bound by the chain of domestic obligations, and that their daily example is going forth from this centre, to be diffused on all sides around them, widening and lengthening till far beyond their sight,—lost in the vast labyrinth of human action, and never to be seen again, with all its results, till it returns loaded with them in the great day of account. If, then, we look to the importance of its effects, we can find no reason why this particular branch of Christian worship should be considered of less indispensable obligation than the others we have named. It is the middle step between them, bringing man out of himself, and his own individual wants and anxieties, into the more extended circle of domestic obligations, and thus preparing him to extend still wider the range of his spiritual affections, and to go into the public congregation loving the brotherhood, and with a heart yearning for their spiritual welfare.

One reason of this inconsistency is to be found in the fact, that *this is precisely that branch of devotion which militates most against worldly inclinations and convenience.* Private prayer may be hurried over in a brief form of words, with cold hearts and wandering thoughts. One day in seven, with its stated hours of public devotion, may be kept with all decent regularity. But *this every-day interruption to the employments and occupations of a family is a task, which it requires something more than a regard for mere conventional decency in religious matters to undertake.* In the large families of the affluent, for instance, there will be a difficulty in assembling the family in the morning ; or, in the evening, the calls of society will interfere. Is it strange that they to whom the ministry of God's word is entrusted should be so loud in their denunciations, so frequent in their warnings, against the evil influence and solicitations of the world, when we here see it blinding man's eyes,—yea, *a professing Christian's eyes,—to one of the most sacred duties of Christian obligation ;* standing boldly and directly, as it were, in open defiance, between him and his duty ?

If this be a duty in a quiet and retired family, whose usual routine of occupation and pursuit is in no degree interrupted by the solemn office, it is still a duty in others,—though the world may have excluded it, by making it an interruption inconsistent with the mode of life, and in discord with the usual tone of domestic occupations. Where it cannot be consistently practised, there necessarily must be a tacit postponement of the calls of duty to those of the world. To say such a system is inconsistent with the arrangements of the household, and impracticable, is simply to confess that *there are other things which are considered of more immediate necessity and importance, and other calls more urgent than those of Christian obligation.* And no regularity of attendance upon the public ordinances of the Church can extricate him, who says so, from this inevitable inference. Simple minds, unskilled in argument or deduction, can still see far enough to draw it for themselves, the moment their attention is drawn to it.

This is a consideration, too, which should beget great carefulness even in them who are anxious to keep a regular system of family prayer. *Let them be always careful that they do not allow any little impediments, which the world and society may create, to cause a temporary or partial suspension of the duty.* The plain question will readily suggest itself, “If this be a duty to God, why is the world thus allowed to interrupt and suspend it, *if the world is not put before God?*” Thus, unconsciously, we may stand convicted, by our indolence and thoughtlessness, in the minds of others, of a *halting and divided* service. While in every family where, according to the alleged inconvenience of the one or the other, either morning or evening prayers are used regularly and the other omitted, it must *necessarily* lie under the peril of this imputation.

But among many of the consolatory evidences (consolatory only we may call them, for they are mingled with much to grieve, much to discourage, and much to make us tremble,) of a reviving earnestness in religion, which the present aspect of society appears to furnish, the increasing prevalence of a habit of family worship is not the least. This, surely, may be generally taken as a

token of increasing sincerity of profession. For it is not only the world, its pleasures, or its business—not merely the disinclination to admit a daily interruption to domestic occupations—or the Martha-like spirit that makes family arrangements and worldly cares the first object of the day—with which a habit of family worship has to contend ; there is a feeling abroad (less powerful indeed than it was, but still existing,) which it is difficult to describe,—a kind of unwillingness to admit others into any degree of religious confidence, to make acknowledgment before them of God's special Providence,—and a fear of bringing Him too near to daily life. Anything that does this appears in the light of a pretension to superior religious earnestness. Hence it is that the head of a family, wanting the moral courage to overcome such a feeling, will shrink from what he, all the time, *knows* and *feels* to be a DUTY. Religion has been a subject so long kept close in the recesses of his own heart, and only alluded to and acknowledged in the general language of the public services of the Church, that he feels an awkwardness in bringing it before his family, and in confessing before them, that the God Whose hand keepeth the heaven above and the earth beneath, and all the vast universe around us, is the God under Whose special Providence they live as a family ; the God to Whom they must look for every family blessing they desire, and thank for every family blessing they receive. Owing, perhaps to the irreverence and familiarity with which the Puritans treated it, and, after them, to the infidelity and profligacy of later times, *religion has long been considered a subject restricted either to purely private or public occasions.* And though we cannot but feel shocked at hearing a subject of such deep and solemn import brought forward, it may be with thoughtless flippancy, into common and familiar conversation, we must regret the existence of those feelings of reserve upon it, which *would banish it altogether.*

It is, indeed, difficult to imagine why there should be any reserve in expressing before our families our sense of God's special Providence ; and, living by His hand both in our spiritual and temporal life, disinclination to confess that we do so. Has He

spared us from those accidents and afflictions we daily see overtaking others around us, and shall we be ashamed to confess our sense of the merciful Providence that has done so? Have we been dangerously ill, and restored to health, and shall we shrink from confessing Whose hand brought us down to the edge of the grave and brought us up again? Have we been separated for a time from our families, and has God brought us together in health and safety? and because this is a common every-day occurrence, shall we hesitate to acknowledge in it God's protecting arm? Family prayers and thanksgivings ought, if not mere forms, to enter constantly into all this detail, whenever circumstances give occasion; they ought to embrace all the incidents of domestic life; and mingle the fear and love of God with all its occurrences. The old expression of "God willing," on the declaration of an intended purpose, might probably have become, in the mouths of many, a mere phrase, without any serious meaning attached; but it is expressive of a feeling which ought to accompany every purpose of our lives, and which we ought to take every proper occasion to acknowledge.

In every-day occurrences, the fact that they are daily happening to ourselves and others does not make them really trivial; nor will their purely domestic nature give them that character. It is an usual thing for a family to meet in the morning after the separation and helplessness of the night; but surely it is not a trivial circumstance. The loss of one would not have been esteemed a light thing; therefore the preservation of all cannot be so. And thus, again, we ought to lay hold of any occasion, however apparently trivial, not happening in the daily routine of domestic life, to shew that we connect it with our Christian responsibility.

For instance, it might at first sight appear trivial to notice the birth-day of a child in our family worship; but if we notice that circumstance at all, if we keep the day in any way, or make it a subject of family gratulation, ought we not to acknowledge before our children and our servants the presence of those solemn anxieties, and that sense of parental responsibility, the occasion has

awakened? Ought we not to thank God before them, Who has spared the child to us, and confess before them, that it is to God alone we are looking, to enable us to bring it up in His nurture and admonition?

Yet, although family prayer is not generally so particular in its details, it has a feeling to contend with, on this very ground of its particular and domestic application. And men shrink from it, as appearing to make pretensions to a deeper and closer sense of God's special Providences, than the world in general seem to experience, or at least acknowledge.

But what a feeling is that to stand in the way of a man's responsibility to God!

Let the head of a large and affluent family survey for a moment his relative position with regard to his domestics. What an influence has God given him, to be exercised for good or for evil! what a power to promote or to hinder Christian progress! He has gathered to himself a household, for his own luxury and convenience, from a grade of life beneath him, who, coming under a sense of inferiority, will, on that account, be more under the influence of his example. He has brought them under his roof, there to spend part of that precious period, which is assigned to each to make his calling and election sure. Let him see that while he claims part of that time spent under his roof for himself, he does not, by his example, rob God of that due to Him. Neither let him say, his engagement with his servant is, to make a certain return for certain services, the contract being altogether of a temporal character. In his social capacity this may be sufficient, but not in his Christian. As such, he is a steward, to whom goods are entrusted to be employed in *his* Master's service. Every servant admitted into his household is a trust, adding to his responsibilities. He is not his own, but bought with a price, and is bound to serve God, and to strive to increase His glory and the kingdom of His Son, in everything that God hath given him.

In all our national schools the children are carefully taught to begin and end their daily attendance with prayer. Many of

these children are about to enter the families of their richer neighbours in the capacity of servants. And what will be the effect on them, when they find, on their entrance into life, that their superiors in knowledge, education, and rank, attach no importance to what they have been taught so carefully?

But we must trust to the effect of a deepening and spreading sense of religion, to open men's eyes to the real nature of these responsibilities. Until their faculties of vision are thus improved, they will see only those larger and broader ties, with which they are united to each other in the great body of the Christian community; but as their sight becomes quicker, and the light shines more clearly upon them, they will, under its increasing brightness, begin to trace more distinctly the intricate and complicated mazes of mutual responsibility, by which the whole body is united and joined together. At first it is but as a vessel seen in the distance, with her stronger rigging; but, as she nears, we begin to trace the nice and beautiful arrangement of that maze of ropes, with which masts, and sails, and spars, are secured against the power of the blast that would break them asunder.—*Essay on the Subject.*

JOHN JAMES, D.D.,

PREBENDARY (1848) OF PETERBOROUGH.

FAMILY prayer is a duty in itself so important; in its consequences so blessed; in its nature so consonant with every better feeling of the soul, every kindlier affection of the heart; that omission of it often arises rather from want of due consideration, than from deliberate disregard. Indeed, on this point the very heathens of old might instruct us. They had not only their splendid temples wherein the assembled multitudes might meet to worship, but they had also their household altars, before which, blindly indeed, but to themselves beneficially, they and their

families daily bowed the knee, and were led by habitual reverence for the *object* of their worship to *do his will*.*

With respect to ourselves as Christians, the habit is so important, that upon a fulfilment or neglect of it as a duty, whereby the seed which the word of God plants in the soul is kept alive and nourished, hangs in no small degree a right performance of our other duties, both religious and social, public and private.

Observe its bearings upon a proper performance of the duty of public worship. We know that the Holy Scriptures give express directions as to the frame of mind, with which we should join the congregation in their solemn services; that we "give not the sacrifice of fools," but come before the Lord with the *preparation* of "a clean heart and a right mind."† These, and such like directions, apply to us, not only because we must all repose on Jesus Christ, as the only Being through Whom we can hope that any, the humblest service on our part, can be rendered acceptable; the only Being by Whom the heart of the worshipper can be cleansed, meet to receive the mercy of the Most High: but they indicate very clearly, that we must avail ourselves, diligently and watchfully, of every occasion which may present itself, to *prepare* ourselves for a holy worship, with a due reverence towards Him Whose presence we approach in *public* prayer.

And what occasion so fitting for this preparation, as that afforded by the duty of *family* prayer? By daily acknowledging in our family the entire dependence of each individual upon Almighty God—daily confessing our many sins and infirmities—daily looking to the Saviour's Cross, as the only hope of pardon, reconciliation, and peace—daily imploring grace from on high to cleanse our souls, and purify our affections, and help our infirmities—daily raising our affections to things above, and contem-

* Rom. ii. 14, 15. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

"Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

† Eccles. v. 1; Ps. li. 10.

plating that state of heavenly rest, and joy, and glory, which is our inheritance through Christ—by this daily service with our families, we foster a spirit of devotion towards God, and good-will towards men, which render us, as far as a fallen and always an imperfect nature can be rendered, meet to offer in the *congregation* the sacrifice of the wise.* Where daily devotion is thus habitual in a family, it is not too much to hope, that when they enter the house of God—master and servant, friends and neighbours, parent and child, wife and husband—they all, in their several relations to God and to each other, come before Him through their gracious Intercessor with the requisite *preparation*.

* We all probably, more or less, lament the frequent wanderings of thought, which we are conscious of during congregational worship. We are conscious also that these wanderings of thought vary in their character according to the frame of mind in which we attend the house of God.

Sometimes an overpowering calamity has occurred which has sunk our soul in sadness so deep, that not even the cheering voice of the Gospel of peace can raise it. The ear may hear indeed the good tidings ; the voice may give utterance to its prayer ; we may bend the knee, and bow the head ; yet the heart too often finds itself wandering to the scene of sorrow it has left behind. At another time, the mind is perhaps disturbed by a different cause. Prosperity has shone upon us. Joy has gladdened us. Our elastic spirits cannot calmly repose on the solemn services before us. We are borne, involuntarily indeed, but too powerfully, to the scenes of gladness and delight from which the service of our God has called us.

In either of these cases, the soul is withdrawn from that entire devotion, which alone can be graciously accepted before the throne of God ; nor is there any remedy for this evil except that constant watchfulness of heart, to which a *habit* of prayer trains us ; and which, by keeping our view steady to the relative value of the two worlds for which we are created, prevents the soul from being subdued by the sorrows of this world, or its allurements ; and directs us to the joys and sorrows of the next. As he who too intently fixes his eye either on the midday sun, or the dark midnight, finds that, go where he will, his eye still retains the impressions severally made by the opposite extremes of splendour and gloom : darkness not removing from his eye the dazzling image of the one : noonday not dissipating the strange dimness of the other—so whenever the mind dwells too intently upon the sorrows and joys of the world, it cannot divest itself of their influence, even where their entrance is unhallowed. Its sorrows still present their gloom ; its joys their dazzling.

A complete mastery indeed over these infirmities is perhaps impossible for any man. Much, however, may be done to restrain them. Our blessed Saviour has given us, *in one word*, the surest remedy—" *Watch*." Mark xiii. 37.

In the family itself, the blessed effects of this duty are hourly felt and evidenced by all. Has there occurred mutual offence ? There has been mutual forgiveness : the sun has not gone down upon their wrath. Mutual forbearance gradually becomes a *habit* in such a family. Fathers learn, whilst they exercise, as they are bound to do, all firmness in correcting what is wrong, to heed the apostolick precept, "not to provoke their children to wrath,"* but to avoid unnecessary severity ; seeing that they have themselves a Father Who is in heaven. Children too, from an habitual sense of living under the eye of an ever-present God, are led not only to love but to *honour* their parents ; lest by disobedience they offend *God*. *Nature* impels them to *love* the beings to whom they owe nurture and support ; *grace* sanctifies this love—no longer allows it to be influenced by the caprice or the will, but fixes it so firmly in the understanding and the conscience, that it is exalted from a *feeling* to a *principle*. Husband and wife are reminded of the high and heavenly motive which the Divine word holds out for a due regulation of temper ; for mutual forbearance, and unfailing mutual love ; "being heirs together of the grace of life ; that their prayers be not hindered."† With

* Ephes. vi. 4.

† 1 Peter iii. 7.—"Likewise ye husbands, dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life ; *that your prayers be not hindered.*"

There is something peculiarly touching in this tender appeal to affection, as a motive for the mutual exercise of Christian Graces, in the regulation of their tempers and dispositions towards each other. Many an impetuous spirit, whom no consideration of self could move to restrain anger and curb temper, bends the proud heart to forgiveness, and gentleness, and love, rather than risk failure of blessing to those for whose welfare, in time and in eternity, the soul has been bowed in prayer. So mercifully has He, Who was touched with a feeling of our infirmities, provided a remedy for them, in the Scripture by which His Spirit would thus enforce their correction !

We can all doubtless feel, that when parents, in the course of family worship, not only pray for themselves soul and body, but implore the Divine Goodness on behalf of their children, absent or present, it is impossible but that the supplication must be sincere. It is equally impossible that sincerity should wilfully place any hindrance between their prayer and its accomplishment. Therefore, though to subdue a feeling of anger, or contempt, or pride, be hard ; be like

respect to the dependents in such a family, what a new and deep interest does the master take in their welfare, when he joins with

“cutting off a right hand, or plucking out a right eye,” painful even to agony ; yet what parents would not make such a sacrifice for the preservation of their child ! If this thought operates with salutary influence upon the mind amid the common events of life, with what added force does it act, when any special danger threatens—any darker sorrow saddens—when sickness perhaps, or absence, does but the more endear to each other, hearts whom kindred love thus binds ! When, for instance, father and mother hang over the sick bed of their child—when their hearts swell nigh to bursting with the secret exclamation, “Would to God I could die for thee, my child !”—if they hope *then* that their prayers be *not hindered*, let them exercise mutual forgiveness of each other's failings, and exhibit that meek and quiet spirit, which is declared to be, in God's sight, of great price.

The same reasoning is applicable, whatever be the immediate object of their prayers. And whenever the appeal in question finds ready response and faith in Him Who makes it operative, its fruits will be peace and joy. From hearts so regulated Prayer flows freely, heartily ; there is no weight of a *burthened conscience* to check its flow—the sin of a *divided house* * is removed ; and hope brightens the soul with the prospect of prayer accepted for the Saviour's sake.

As we pursue these reflections, and find Almighty God turning to our happiness, even here, those very imperfections and infirmities which too often mar the comfort of domestic life, and for the correction of which He therefore condescends to give counsel ; shall His creatures be *themselves* the *hindrance* to their prayers ? *themselves* the obstacle to their blessings ? God forbid ! rather let each seek his own happiness by furthering the happiness of the other.

Thus, is the husband employed in the turmoil of active life, and consequently exposed to its perplexities ? his temper assailed by injustice, or oppression, or fraud, and often rendered uneasy at home by the scenes which have disturbed him abroad ? let a gentle forbearance and deference, as directed by Almighty Wisdom, be rendered unto him by the wife. Nor will the Christian wife be backward thus to exercise that influence, which, when blessed of Heaven, tends to calm disquiet, soothe sorrow, and triumph over the world. The beneficial effects of such influence are intelligible upon the common principles of our nature. Next to the approbation of his own heart, the husband prizes that of one who has become his second self ; and of which he cannot feel deprived without pain and disquiet.

So, the weakness and tenderness of frame, which render the wife unequal to the more arduous bustle of life, are adduced by God as the very reason why the husband should *honour* her. Her very weakness is thus to be her strength. Indeed it is one of the many beautiful instances of a Divine Wisdom ordering the constitution of our minds, that in proportion as any object of our affection requires

* Matt. xii. 25.—“And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand.”

them in common supplications, and views them as beings in whose *eternal* welfare he is concerned ! He prays *with* them. He prays *for* them. He hopes that the services in which he joins with them here will be continued hereafter, where rich and poor shall meet together before that Lord, Who is the Maker of them all.* How easy to the master of such a household must come the Divine and gracious command—"Forbear threatening, knowing that *your* Master also is in heaven !"†

Servants also are thus reminded daily of their appropriate duties, by powerful considerations, well fitted to their capacities, and calculated to sink deeply into their hearts ; rendering their service, in all cases, at once easy and happy : for they are encouraged to a conscientious obedience to an *earthly* master by the cheering reflection, that if they do all things as unto *God*, their *heavenly* Master, they will of *Him* be *finally* recompensed. Hence a truly religious servant enjoys a contented spirit ; shews a cheerful obedience ; is "subject to his master with all fear." Nay, even when a master may be harsh, the Christian servant "answereth not again ;" because the Gospel teaches him to obey "not only the good and gentle, but also the forward."‡ And the grace of self-control, whether in master or servant, passeth not unheeded by Him, Whose eye seeth the *heart* ; and in *Whose book* unrighteousness and *righteousness* are alike recorded.§

Is it too much to hope, that the Divine blessing will shadow such a household, and that the grace for which they pray will be vouchsafed to them severally, for the fulfilment of their duties to God, their neighbour, and themselves ? A family thus united in

especial care and attention, we are so far from wearying in our work and labour of love, that we are more and more cheerful in it. How else would the wife and mother, often of weak and tender bodily frame, tend with a patience unwearied the sick bed of husband and children ! Where love is, labour is delight—and where most of care and affection are needed, there the Christian rejoices to bestow it in its fullest measure.

* Prov. xxii. 2.

† Ephes. vi. 9.

‡ 1 Peter ii. 18.

§ Rev. xx. 12. "And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is *the book of life* : and the dead were judged out of those things which were written in the books, according to their works."

prayer—husband, and wife, and children, and master, and servants, and “the stranger within their gates,” all joining in common supplication at the Divine mercy-seat—how can they forbear having a lively feeling for the eternal interests of themselves and each other, and a deep sense of the duties which they owe to one another? Hence, masters learn to be gentle—servants, respectful—children, dutiful—parents, kind (but firm) towards their children. Husband and wife are of one heart and one mind. Friends and neighbours vie in mutual good offices. Happy they who, placed by God’s providence as heads of their families, adopt the feeling of the pious Joshua, and, emulating his noble decision, take up his worthy resolve—“As for me and my house, we will serve the Lord.”

Thus we find that an uniform fulfilment of this duty not only forms an admirable preparation for public worship in the congregation—each individual of such a household bringing to the public services a mind disciplined and practised in the Christian graces of repentance and faith and hope before God—but it lays the foundation of peace and good-will towards *men*. Hard indeed must that heart be, which after the affecting service of family prayer can, in its intercourse with society, injure another, in thought, word, or deed.* Such a service, offered with an honest and true heart, *must* foster in us that charity, which doeth unto others as we would they should do unto us—bearing all things; believing all things; enduring all things; and loving all men,

* It has sometimes been urged upon me, when recommending family prayer, that many who adopt it shew not in their life the corresponding fruits of the Spirit—“love, joy, peace.” Their temper in the home circle is still uncurbed; and in society they yield to pride, or anger, or ill-will, when occasion may kindle those feelings, as quickly as the more worldly among their neighbours.

Now suppose this to be sometimes the case. It is no marvel, that hypocrisy should exist now as it has done aforetime, in every age of the church; and that, amongst the vast variety of human character in a fallen world, there should be some who mock their Christian duties, and abuse their Christian privileges. There *may* be those, who thus mask their real character; who pray for blessings on their fellow-creatures one hour, and the next slander their fame, and wound their peace, and unscrupulously by word and deed injure them. Thus to act is, indeed, a dreadful sin. But we may fairly leave those hypocrites to the misery of

because our Saviour loved them and died for them. Envy can have no root in a heart so exercised ; there, hatred must surely die ; and the love of God being sown in the heart, love of our neighbour so groweth up together with it, that "our conversation is in heaven."* Peace is in our dwellings, and amongst us. There is "no rendering evil for evil, or railing for railing : but contrariwise, blessing ; knowing that we are thereunto called, that we should inherit a blessing."†—*Christian Watchfulness.*

SAME AUTHOR.

WHEN St. Paul tells us to "pray without ceasing," or St. Peter exhorts us to "watch unto prayer," we are not to understand either of these Apostles as urging upon us so exclusive and absorbing an intercourse with God, as to prevent a due observance of the duties incumbent upon us in our intercourse with men : their object is to enforce upon us the HABIT of *spiritual discipline*. As a soldier prepares himself for action in times of danger, by regularity of exercise and discipline even in seasons of safety and repose ; so the Christian is taught to prepare for the practical exercise of his various graces in seasons of unlooked-for severity of trial, by the habitual exercise of them in those hours of life, which peace and quiet may have blessed to him.

In this view of the subject, I would earnestly call your attention to the duty and advantage of *daily* FAMILY devotion. When your household, like Joshua and his house, "serve the Lord,"—by daily reading together His holy word, and daily offering up with

their own consciences ; the secret upbraiding of their own envious hearts ; and to that heart-searching God, Who declares, that "for every idle word which men speak, they shall give account in the day of judgment." Verily, they have their reward ; though the end be not yet. The duty of family prayer is not less binding, because some perform it in an evil heart ; nor are its blessings in themselves less sure to the sincere and faithful worshipper, though some may choose to forfeit them.

* Phil. iii. 20.

† 1 Peter iii. 9.

one accord their prayers for His Holy Spirit,—they will be trained to guide their steps as under His all-seeing eye, and bear the severest visitations of His Providence with fortitude and resignation. When occasions may call them to act upon the principles, in the profession of which they live, they will prove a holy faith by a holy practice. They will bring into action—affections well trained by daily intercourse with God ; spirits well disciplined by the daily study of the word of God ; and views of the nature and character of this transitory life, already well regulated by the Spirit of God, for Whose aid they daily pray. Thus, if they be called to suffering, however unjust, they meet their trial firmly : “ It is the Lord ! Let Him do what seemeth Him good.” Envy, hatred, and malice ; the tongue of pride, and the voice of the slanderer, may come against them : but every trial is reconciled by the thought, that God, Whom they serve, ruleth as “ Head over all.” Come the arrow of affliction from what quiver it may ; it reacheth not its mark without the permission of *Him*, Who wounds only that we may seek *His* healing,—and permits His faithful servants to endure severity of trial, to prove their soldiership, and reward their fidelity.—*Comment upon the Collects.*

ARTHUR H. DYKE ACLAND.

In these days, by the good Providence of God, the office, the character, and the teaching of His most holy Church are becoming better known and more appreciated. Now, the duty and the wisdom of quietly aiding this happy spread of knowledge and reverent affection is most evident ; and there is no means more effectual than **FAMILY DEVOTION**, *conducted on the model and after the teaching of the formularies of the Church.* **THE TRUE SECRET OF DOMESTIC HAPPINESS** is *family piety* and *family worship* ; it is no less so of domestic **ORDER**. The best outward means of leading a household to the true fountains of happiness and peace, is by consecrating visibly, yet without ostentation, a portion of our

time, of our substance, and even of our dwellings, to sacred and holy purposes ; leading them, as far as possible, to connect with all that is around them the feeling of a dedication to God ; encouraging them, as members of the same body with ourselves and our children, to share all that is likely to lead them on to a heavenly mind. In so doing, it will be of great advantage to let them see, that—while our intercourse with the world, our daily meals, our plans, and undertakings, are all changing with the duties and circumstances of the day—*our hours and places of prayer are FIXED*, and do *not* give way to other engagements.—*Preface to a Domestic Liturgy.*

WILLIAM JAY.

It is futile to allege, as some have done, that there is no positive and express command for the duty of *domestic worship* in Scripture ; when nothing would be more easy than to prove the will of God—from the simplest deductions, from the fairest reasonings, and from the most generally acknowledged principles.

The examples of the faithful ; the commendations which God has bestowed upon them in His word ; His promises and threatenings ; the obvious and numberless advantages resulting from domestic devotion, as to personal religion and relative government, with regard to those that preside in the family—and as to instruction, restraints, and motives, with regard to relations, children, and servants:—All this must surely be enough to induce any man, capable of conviction, to terminate with a broken heart the mischiefs of neglect ; and to swear unto the Lord, and vow unto the mighty God of Jacob—“ Surely, I will not come into the tabernacle of my house, nor go up into my bed ; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob.” *

* Psalm cxxxii. 3—5.

As to objections arising from—shame, a want of time, the unfashionableness of the usage, or its interfering with visits or dissipations : all this in a being, who yet owns himself to be *a moral and an ACCOUNTABLE creature*, is unworthy of argument, and would be too much honoured by the attempt at refutation.—*Preface to "Prayers for the Use of Families."*

SAME AUTHOR.

MASTERS OF FAMILIES !

You have often heard, and perhaps always admired, the resolution of Joshua. He had gathered all Israel together in Shechem, and thus he addressed them—"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve ; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell : but as for me and my house, we will serve the Lord." *

THIS DETERMINATION DERIVES A CONSIDERABLE FORCE FROM THE PERSON WHO FORMS IT. It was Joshua. But who was Joshua ? A soldier, a hero, a commander-in-chief of the armies of the living God, the governor of Israel, the principal man in the state. He it was who in the presence of an assembled country was not ashamed to say, "As for me and my house, we will serve the Lord."

And does religion degrade talents, tarnish dignity, disparage greatness ? It ennobles titles, and adds lustre to a crown. Are they only the vulgar, the foolish, the dastardly, who profess to acknowledge God ? God has been served by persons of all ranks, and of all distinctions. In every age of the world some of the wise, the mighty, the noble, have been called. And no where does religion shine to more advantage than in circumstances of elevation. Nothing is more pleasing than to see a combination

* Joshua xxiv. 15.

of greatness and goodness in the same character. And nothing can be more useful. The higher classes have more opportunities and capacities for doing good than others. They are like "a city set upon a hill;" they "cannot be hid." They are widely visible. Their influence is extensive and powerful. Their example regulates not only manners, but morals: for it would be easy to prove that morals, equally with fashions, work downwards from superiors to inferiors. If the great distinguish themselves by the profession of truth, the worship of God, the practice of virtue, they will be sure to draw others after them. Whereas, if they are infidel, irreligious, vicious, they are infected fountains, poisoning the multitudes that drink of the streams, and spreading mischief all around.

Observe also THE INDEPENDENCE WITH WHICH THE DETERMINATION IS EXPRESSED. Joshua was by no means indifferent to the welfare of others. He wished all who heard him to choose the God he had chosen, and serve the God he served. But he could not allow himself to be influenced by them. If they will not follow him, he resolves to go alone. "O ye seed of Abraham! if you forsake Him—which God forbid—not I. If you will not cleave to Him, I must. If there was no individual in the nation, in the world, to accompany me, I would say as I now do—'As for me and my house, we will serve the Lord.'"

The case which Joshua here supposes is neither an impossible, nor an unusual one. *In a thousand instances you will find yourselves ALONE, if you are resolved to obey the dictates of truth, and the calls of duty.* If "the whole world lieth in wickedness," and you would be "holy in all manner of conversation and Godliness," you MUST be *singular*. If you live among fools, and are wise, you must be singular. If you live among the poor, and are rich, you must be singular. And it is presumed that you would have no great objection to be distinguished by wisdom, or wealth. And why should you be so terrified at the charge of singularity, in a cause infinitely more honourable? Nothing is so excellent as goodness, and *no goodness is so praiseworthy as that which is SINGULAR.* This shows a purity of motive, and a dignity of prin-

ciple. This argues a grandeur of mind, a soul not meanly enslaved by custom, but asserting its own freedom, and *daring to think and act for itself*. Such a man does not wait for the company and countenance of others to embolden him—he can venture by himself; and despise the shame—when, as he advances, abandoned crowds pursue him with their sneers and reproaches. Such was Abdiel :—

“ Faithful found

Among the faithless, faithful only he ;
 Among innumerable false, unmoved,
 Unshaken, unseduced, untterrified,
 His loyalty he kept, his love, his zeal ;
 Nor number, nor example, with him wrought
 To swerve from truth, or change his constant mind,
 Though single. From amidst them forth he pass'd
 Long way through hostile scorn, which he sustain'd
 Superior, nor of violence fear'd aught.”*

On such a man the Saviour fixes His eye, and cries, “ Them that honour Me, I will honour. He that confesseth Me before men, him will I confess before My Father and the holy angels. Be thou faithful unto death, and I will give thee a crown of life.”

It may be remarked that **THE RESOLUTION IS PERSONAL**. Indeed he *begins* with *himself*: “ As for *me* and my house, we will serve the Lord.”

Nothing can dispense with the obligation to *personal* piety. Nothing merely official, or relative; nothing we do for others, while we are destitute of the grace of God in *our own* souls, can secure us. “ Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works?” Though indeed those who are regardless of their own souls are not likely to be *very* attentive to the souls of others. Mere profession and a regard to decency may carry you some way; but there is nothing like a personal experience of divine things to inflame zeal. Unless you serve God yourselves, your efforts will

* Milton's *Paradise Lost*, Book v. 896—905.

be *transient, partial, irregular*. They are also likely to be *unsuccessful*. A drunken master is a poor preacher of sobriety to servants. A proud father is a miserable recommender of humility to children. They will do as you *do*, rather than do as you *say*. Your example will counteract all the effect of your counsel ; and all the convictions you would fix in the mind will fall like arrows from an impenetrable shield. “Thou therefore which teachest another, teachest thou not *thyself* ? Thou that preachest a man should not steal, dost *thou* steal ? Thou that sayest a man should not commit adultery, dost *thou* commit adultery ? Thou that abhorrest idols, dost *thou* commit sacrilege ?”

You should therefore begin “both to do and to teach.” You should be able, in a humble measure at least, to say to those who are under your care, “Be ye followers of me, even as I also am of Christ.” Personal religion must precede domestic—therefore Joshua does not say, *My house* shall serve Him *without me*. But domestic religion must accompany personal—and therefore Joshua does not say, *I* will serve Him *without my house* : he includes both—

And thus, finally, the determination is RELATIVE and EXTENSIVE : “As for me *and my house*, *we* will serve the Lord.”

But the question is—How could he say this ? Could he be answerable for his family as well as for himself ? We may consider this two ways, as expressing either his happiness or his duty.

If he could say this from a knowledge of his family ; if, after observation, he was assured of the good and pious dispositions of all those who were under his care ; we should envy his happiness. This has sometimes been the case. But the privilege is not common.

The words, therefore, are rather to be considered as an expression of his *duty*. Not that he supposed it was in the power of his resolution to make the members of his household truly pious. He knew that God alone is the author of conversion : but he knew also that *God uses means, and requires us to use them* ; that it is only in the use of them He has promised His blessing ; and

therefore that it is only in the use of them we can expect it. Were you to hear a pious husbandman saying, "This year I will have wheat in *this* field, and in *yonder* I will have barley," you would not mistake him. He does not mean to intimate that he can produce the grain; but he can manure, and plough, and sow, and weed,—he intends to do this—and then to look for the Divine blessing to give the increase.

Thus Joshua resolves to endeavour, in the wise and zealous use of all proper means, to render the family he governs truly religious. He would instruct, reprove, admonish, encourage them. He would address every principle of action. He would rouse every passion in their bosoms. He would seize every favourable opportunity, improve every striking occurrence, to impress the mind with seriousness. He would cherish every promising appearance. He would lead them to the house of God, and keep them from profaning His holy day. He would pray not only *for* them, but also *with* them. He would worship God not only in the closet but in the parlour, and with his children and servants in the train.

And this, O ye Masters of Families! this is that which I wish to enforce upon you all. O that I could find out acceptable words, as well as words of truth! O that I knew by what arguments I could induce you to establish the worship of God in your own houses!

To render our reasoning on this subject easy of apprehension and remembrance, let me call upon you to consider domestic religion in reference to God—in reference to yourselves—and in reference to your families.

I. Think of it IN REFERENCE TO GOD.—To Him family religion has a threefold relation. The first is a relation of RESPONSIBILITY. For we are required to glorify God in every condition we occupy, and in every capacity we possess. For instance: If a person be poor, he is commanded to serve God as a poor person. But suppose he should become rich. He would then be required to serve Him as rich; and from the time of his acquiring this wealth he would be tried by the rule of wealth. If a man be

single, he is commanded to serve God as single ; but no sooner is he placed over a family, than he is required to serve God as the master of a family : and from the moment of his obtaining this new connexion he will be judged by the duties which belong to it. God has committed to him a trust, and He expects him to be faithful to this trust. He has given him a talent, and He expects him to use this talent. In a word, He has made him a steward, and He will call him to give an account of his stewardship. When, so to speak, the *man* has been tried, then comes forth to be judged the *master of the family* ! Bring forth the law of the house—Have you walked by *this* rule ? What have you done for Me *here* ? Nothing ! Did I not assign you the government of a family ; and, to qualify you for this very purpose, did I not give you a peculiar authority and influence ? How have you employed them ?—Anticipate the proceedings of this awful day, and “ Judge yourselves, that you may not be condemned with the world.”

The second is a relation of GRATITUDE. How numerous and pressing are your obligations to His kindness and His care ! He has crowned your wishes, and supplied all your wants. When you were a poor, solitary, insignificant individual, He raised you into consequence, and multiplied you into a family. Behold “ thy wife like a fruitful vine by the sides of thy house ; and thy children like olive plants round about thy table.” Whose “ secret has been upon thy tabernacle ?” Whose providence has “ blessed the labour of thy hands ?” Whose vigilance has suffered “ no evil to befall thee, nor any plague to come nigh thy dwelling ?” And will you basely refuse Him the glory which is due unto His holy Name ! Will you refuse to honour Him in a family in which He has scattered so many blessings ? Shall thy house, which should be the temple of His praise, be only the grave of His mercies ?

The third is a relation of DEPENDENCE. For can you dispense with God in your dwellings ? Are not all your schemes, your exertions, and the assistances you secure, “ less than nothing, and vanity,” without His aid and His blessing ? “ Except the Lord

build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep." The wisest course, therefore, is to secure His favour, Who has all events under His control, and "is able to do for us exceeding abundantly above all we ask or think." And is this to be secured by irreligion?

Observe His promises and His threatenings. Or rather, let us observe *one* of them—"The curse of the Lord is in the house of the wicked: but He blesseth the habitation of the just." What a dreadful look has this Scripture towards a wicked family! What a benign aspect towards a righteous one! What a tremendous thing is the "curse of God!" And this does not hover over the building, does not look in at the window, does not stand at the door—but is "in the house," spreading through every apartment, and feeding like a worm upon all the possessions. You may see the appearance of pleasure, and, as you draw nigh, you may "hear music and dancing"—but "there is no peace, saith my God, unto the wicked." Magnificence may reign there; there may be rich furniture, and a table spread with dainties—but what are all these when the Divine anger has said, "Let their table be made a snare, a trap, and a stumbling-block, and a recompense unto them?" And if this be the case with their good things—what will they do in the evil day? What can be expected under their disappointments and afflictions—but impatience, and rage, and despair?

But He "blesseth the habitation of the just:" and His blessing, with bread and water, is a good portion. If they have but little, it is sanctified. Their enjoyments are relished. Their trials are alleviated. Religion opens a refuge, when every other refuge fails; and applies a remedy to evils otherwise remediless. They have a God in trouble. His grace is still the same. His providence is making all things work together for their good. Their walls are continually before Him. The voice of rejoicing and of salvation is in the tabernacles of the righteous! This brings us,

II. To consider family religion IN REFERENCE TO YOURSELVES. And here, in the first place, you ought to be concerned for your spiritual welfare. You ought to value that which has a tendency to restrain you from sin, and to excite you to holiness. Now it is easy to see that the practice we are recommending has such an influence. Can he who is going to prayer with his family swear or be obscene? He will be upon his guard, if it be only to preserve himself from the charge of hypocrisy. Another feels no such motive. He can indulge himself in bad words, and vile tempers, without incurring the reflection of inconsistency. And because he makes no pretensions to virtue, he may imagine himself at liberty to practise vice.

And upon this principle it is that many refuse to make a profession of religion—to come to the table of the Lord—and to adopt family worship. They reason properly enough—that in consequence of this they must become more watchful and circumspect. But what can we think of the principle? *What can we think of a man who fears to be restrained from the commission of sin, and to be urged to the performance of duty?*

Such a practice, also, will secure tranquillity of mind. The omission of this duty leaves a sting in the conscience, occasions many a bitter reflection through life, and plants a dying pillow with thorns. When you see those who were placed under your care going astray, becoming the victims of error and vice and misery, it will not be easily in your power to suppress the rising, or to soothe the painful accusation—“Ah! this might have been prevented, had you discharged your duty. Does not their destruction lie at your door?” But the man who has faithfully discharged his obligation feels an internal composure. If, indeed, his efforts be not crowned with success, he will lament; but his grief differs very materially from that torture, which springs from self-condemnation for a trust betrayed, for opportunities neglected, for exertions omitted. He has a satisfaction under all his distress; and his rejoicing is this—the testimony of his conscience, that in simplicity and Godly sincerity, not by fleshly

wisdom, but by the grace of God, he has had his conversation with the world, and more abundantly to them-ward.

But surely you are not indifferent to your *temporal* circumstances. You wish to have peace and order in your dwelling. You wish to have your property secured, and your business well performed. You wish to see fidelity, diligence, submission. You wish to be honoured and obeyed. But do men gather grapes of thorns, or figs of thistles? Surely you cannot expect these things to be produced without principle; and what principle can can so certainly and fully produce them as religion? What else can enforce them by sanctions and motives so awful, so binding, and which operate equally in all places and at all times; and thus secure the performance of duty, when you are absent as well as present? By teaching them to regard God, you teach them to regard yourselves. Piety is the firmest basis on which to build morality. To which we may add, that when religion is fairly exemplified in character, there is a majesty and a force in it: it surrounds the possessor with an awe that represses a thousand impertinences and extorts respect. "Abraham commanded his children and his household after him"—and what a son had he in Isaac! what a servant in Eliezer!

III. Let us therefore consider this subject IN REFERENCE TO YOUR FAMILY. The members which compose it are in reality parts of yourselves: children are natural parts, and servants are civil parts of yourselves. These have therefore peculiar claims upon you; and what would people think of you, were you to avow that you had no regard for them, and would do nothing that would advance their welfare? If in the cold you denied your servants warmth; if you gave them bad food and short allowance; if you turned them out of doors as soon as they were sick, and they knew not where to lay their head—the world would execrate you. If you were to suffer your children to go naked, to beg their bread, to perish with hunger in a ditch, or take your little ones and dash them against the stones—you would be shunned as a monster. But you act a far more criminal, and a far more infamous part, by disregarding *their spiritual and*

EVERLASTING *welfare*. Doubtless, Herod after killing the infants in Bethlehem was viewed and shunned with horror—but he was far less cruel than you. He only destroyed the body, *you damn the soul*. He only slew the children of others, but *you murder your own*! “If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” And can you imagine you have done this, when you have endeavoured to answer the question, “What shall they eat, and what shall they drink, and wherewithal shall they be clothed?” *What is the body to the soul? What is time to ETERNITY?* You may amass for them riches, you may leave them an estate; but *your house is the way to hell*, going down to the chambers of death.

Under this article let us observe, more distinctly, two things. The first is *the importance of Religion to the individuals under your care*. Is it not “the one thing needful?” Is it not “profitable to all things, having promise of the life that now is, and of that which is to come?” You cannot deny this. Can you then be indifferent to the *religion* of your offspring, without being indifferent to their welfare? While you say by your practice, that it is nothing to you whether they be pious or vicious—do you not at the same time, and in the most undeniable manner, declare—that it is nothing to you, whether they be *respectable* or *infamous*? loved or abhorred of God? *saved or lost FOR EVER?*

And the second is this—*the probability of their becoming religious by your means*. BAXTER gives it as his opinion, that if family religion was duly attended to, the public preaching of the word would not long be the common method of conversion. Without adopting this sentiment in all its extent, we may observe, that there is certainly enough to encourage the heads of families to exert themselves, and to condemn them if they do not. If the crop be so valuable, who would not sow, especially if he could “sow in hope?” And who knows not the force of early impressions, and the strength of early habits? Who has not read, “Train up a child in the way that he should go,

and when he is old he will not depart from it?" In such families there has generally been a seed to serve the Lord. And this has appeared not only in children; how often have servants had reason to say, "Blessed be God that ever I entered that family. There were the eyes of my understanding opened: there were my feet turned into the way of peace."

MASTERS and PARENTS! I have thus endeavoured to bring into a small compass the arguments for the worship of God in your families. On a subject so frequently discussed, novelty was not to be expected; but I hope, that what *has* been said will be found sufficient to convince your judgment, and determine your practice.

I cannot conclude the Address without lamenting that there is so little attention paid to Family Worship, in a country professedly Christian, and in a period supposed to witness an increase of Godly zeal. There is no more religion in the families of some who pretend to believe the Scripture, than there would be if they were *atheists*. To see many attending so regularly and frequently the preaching of the Gospel would lead to a conclusion, or at least a hope, that they were the true worshippers of God; but when we follow them *home to their own dwellings*, we find them no better than *heathens*. Heathens! forgive me this wrong—I blaspheme you by the comparison: *you had your household gods, which you daily worshipped, and which nothing could induce you to resign*. I only ask you to be consistent. If you are Israelites, be Israelites *indeed*!

Let me, then, with all imaginable importunity, beseech masters of families, not to think this practice a matter of indifference, which they are at liberty to perform or neglect. It is a *duty*. It is a duty of *unspeakable importance*. Do not therefore put it off *longer*. Begin this very evening; and, before you lie down in your beds, honour God in your families.

—"But we have not time!" What time does it require? Out of four-and-twenty hours cannot you furnish a few moments for God, or rather for yourselves? Would you think that time lost which is best employed? "There is nothing got by stealing,

or lost by praying." Surely, if you have no time at present, you could redeem a little, by order, by economy, by diligence. To every thing there is a season, and a time to every purpose under the heavens.

"But I have neglected it so long, that I am ashamed to begin!" You ought to be ashamed of *sin*, but not of duty. You ought to be ashamed that you have lived so long without it; but you ought not to be ashamed that you are wiser and better than you once were.

Again. You say, "If"—But I will answer no more of your objections. They are only *excuses*: and you know—yes, you know—that *they do not satisfy your own consciences NOW, and will avail you nothing in THE GREAT AND TERRIBLE DAY OF THE LORD.*

But to those of you who *live in the habit* of family worship I would say—BE EARLY: Do not leave it till the family are drowsy and stupid.—But here a case of conscience occurs, and such, alas! as the inconsistencies of the present day would render too common. "When should those of us have family worship, who attend public amusements; for instance—the theatre?" I answer, By all means have it *before you go!* When you return it will be late; and you may not feel yourselves quite so well affected towards it. We have known professors who have always omitted it when they came home from the playhouse! Besides, if you have it before, you can implore the Divine blessing upon it; and beseech God to assist you *in redeeming time, in overcoming the world, IN PREPARING FOR ETERNITY!*

Reader! You may imagine that the author has written this with a smile! but he has written it with shame and grief. He earnestly wishes that many would adopt Family Worship. But he is free to confess, that there are some of whom he should be glad to hear that they had *laid it aside.*—*An Address to Masters of Families.*

END OF INTRODUCTION.

The Book of Family Prayer.

PART I;

CONTAINING SERVICES FOR THE WEEK,

CHIEFLY AS DRAWN UP BY

WALTER FARQUHAR HOOK, D.D.,

VICAR OF LEEDS.

The ways of man are before the eyes of the Lord, and He pondereth *all* his goings. *Proverbs* v. 21.

The eyes of the Lord are in *every* place, beholding the evil and the good. *Proverbs* xv. 3.

All things are naked and opened unto the eyes of Him with Whom we have to do. *Hebrews* iv. 13.

THE ORDER FOR MORNING PRAYER.*

After reading the Lessons of the Day, or some other portion of Holy Scripture, if there be no Bishop, Priest, or Deacon present, let the Master of the House (or the Person appointed to officiate) kneel down and say :—

Let us humbly confess our sins before Almighty God.

The Confession to be said of the whole† Family after the Person officiating, all kneeling.

ALMIGHTY and most merciful Father; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which

* For the six working Days ; a distinct form being provided hereinafter for the Sunday,—as is also the case with respect to “ Evening Prayer.” (See *Preface*.)

† Where, from the peculiar circumstances of the Family (such as the infirmity and fewness of its other members), this is impracticable, then, of course, the Confession and Lord’s Prayer, like the rest of the service, will be said by the officiating Person alone in behalf of all present. (See *Preface*.)

we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake ; That we may hereafter live a Godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

The Amen, both here and at the end of the Lord's Prayer, is to be said by all,—by the Person officiating, as well as by the rest of the Family.

Or, on Wednesdays, the following may be used ; to be said (as before) by the whole Family after the Person officiating.

O most mighty God, Who art greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about Thee ; We Thy sinful creatures here assembled do humbly confess that our crying sins have deserved nothing but the greatest of Thy wrath and indignation, and to bring down Thy heavy judgments upon us. But, O gracious God, lay not our sins (which nothing but the blood of Thy Son can expiate), Lay them not to our charge ; Nor let them ever be required of us. Be merciful, O Lord, be merciful unto Thy people, whom Thou hast redeemed ; And be not angry with us for ever : But pardon us for Thy mercies sake, through the merits of Thy Son Jesus Christ our Lord. Amen.

Or, on Friday.

O MOST mighty God, and merciful Father, Who hast compassion upon all men, and hatest nothing that Thou hast made ; Who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved ; Mercifully forgive us our trespasses ; Receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; To Thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare Thy people, whom Thou hast redeemed ; Enter not into judgment with Thy servants, who are vile earth, and miserable sinners ; But so turn Thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, And so make haste to help us in this world, that we may ever live with Thee in the world to come ; Through Jesus Christ our Lord. Amen.

*Here, if a Bishop or Priest be present, let him be requested to give the Absolution ; otherwise let the officiating Person say the following Collect.**

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee ; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved ; through Christ our Lord.

The rest of the Family shall answer here, and at the end of all the other prayers, Amen.

* See the *Preface*.

The Absolution or Remission of sins, to be pronounced by a Bishop or Priest alone, standing; the rest of the Family still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, Who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His holy Spirit, that those things may please Him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to His eternal joy; through Jesus Christ our Lord. *Amen.*

Then, all kneeling, the officiating Person shall say the Lord's Prayer, the rest of the Family repeating it with him.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

Then shall follow three Collects ; the first of the Day (see page 13 and foll.) ; the second for Peace ; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth.

The second Collect, for Peace.

O GOD, Who art the author of peace and lover of concord ; in knowledge of Whom standeth our eternal life, Whose service is perfect freedom ; Defend us Thy humble servants in all assaults of our enemies ; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, Who hast safely brought us to the beginning of this day ; Defend us in the same with Thy mighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight ; through Jesus Christ our Lord. *Amen.*

Then the following Collect or Prayer for all Conditions of men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men ; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church ; that it may be so

guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired;*]

* This to be said when any desire the prayers of the Family.

that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ His sake. *Amen.*

Or this Prayer for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and Godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and specially Thy Servant *VICTORIA* our Queen; that under her we

may be Godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments : And to all Thy people give Thy heavenly grace ; and especially to this family here present ; that, with meek heart and due reverence, they may hear, and receive Thy holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then this General Thanksgiving.

ALMIGHTY God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kind-

ness to us, and to all men; particularly [**to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them :* and] for Thy watchful Providence

over us during the night past. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

Or this.

ACCEPT, we pray Thee, most gracious God, of our unfeigned thanks for all Thy goodness and loving-kindness towards us from our youth up even until now, particularly for Thy great mercy in [**defending*

** When disturbances of any kind befall a Family, instead of this say,—that, notwithstanding our dangers, we are brought in safe-*

us from all the perils and dangers of the past night.] And, we beseech Thee, give us such a lively and lasting sense of what from time to time Thou hast done for

ty to the beginning of this day. us, that we may not grow secure and careless in our obedience, by presuming upon Thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make our Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

Then these two concluding Prayers.

A Prayer of St. Chrysostom.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

If a Bishop be present, let him be requested to pronounce a blessing upon the Family, as follows.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty,—the Father, the Son, and the Holy Ghost,—be amongst you, and remain with you always. *Amen.*

Here endeth the Order of Morning Prayer.

COLLECTS.

To be used at Morning Prayer throughout the week.

Monday.

O ETERNAL God, Who from all eternity dost behold and love Thy own infinite glories and perfections, and hast created us to do the work of God after the manner of men, and to serve Thee in this generation and according to our capacities ; Give us Thy grace, that this day and ever we may be curious and prudent spenders of our time, so as we may best prevent or resist all temptation, and be profitable to the Christian commonwealth, and, by discharging all our duty, may glorify Thy Name. Take from us all slothfulness, and give us a diligent and an active spirit, and wisdom to choose our employments : that we may do works proportionable to our persons and to the dignity of Christians, and may fill up all the spaces of our time with actions of religion and charity; that, when the devil assaults us, he may not find us idle ; and that our dearest Lord at His sudden

coming may find us busy in lawful, necessary, and pious actions; improving our talents entrusted to us by Thee; that we may enter into the joy of our Lord, to partake of His eternal felicities, even for Thy Mercy's sake, and for our dearest Saviour's sake. *Amen.*

Or this.

O GOD, Who hast commanded that no man should be idle, but that we should all work with our hands the thing that is good: Graciously look upon Thy servants now going forth to do their duty in that station of life unto which Thou hast been pleased to call them. May Thy blessing be upon our persons, upon our labours, upon our substance, and upon all that belongs to us. Enable us to resist the temptations of the world, the flesh, and the devil; to follow the motions of Thy good Spirit; to be serious and holy in our lives, true and just in our dealings; watchful over our thoughts, words, and actions; diligent in our business, and temperate in all things. Give us grace, that we may honestly improve all the talents Thou hast committed to our trust; and that no worldly business, no worldly pleasures, may ever divert us from the thoughts of the life to come: through Jesus Christ our Lord. *Amen.*

Tuesday.

MOST holy and eternal God, lord and sovereign of all Thy creatures, we humbly present to Thy Divine

Majesty ourselves, our souls and bodies, our thoughts and our words, our actions and intentions, our passions and our sufferings, to be disposed by Thee to Thy glory; to be blessed by Thy providence; to be guided by Thy counsel; to be sanctified by Thy Spirit; and, afterwards, that our bodies and souls may be received into glory: for nothing can perish which is under Thy custody; and the enemy of souls cannot devour what is Thy portion, nor take it out of Thy hands. This day, O Lord, and all the days of our lives, we dedicate to Thy honour, and the actions of our callings to the uses of grace, and the religion of all our days to be united to the merits and intercession of our holy Saviour Jesus; that in Him and for Him we may be pardoned and accepted. *Amen.*

Or this.

O HEAVENLY Father, we pray Thee to look graciously upon this Thy family and every member of the same: bless us in our bodies and bless us in our souls; bless us in the basket and in the store, in our going out and our coming in, and all that we put our hands unto. But, above all, bless us with the choicest spiritual blessings, with a pure heart and a sound mind; with a contempt of the world and a sure trust in Thee; with a grateful sense of Thy kindness and a soul full of love; with a knowledge of Thy will and a care to perform it; with the assistance of Thy Spirit, and with life everlasting; through Jesus Christ Thy Son our Lord. *Amen.*

Wednesday.

O ETERNAL God, Who hast made all things for man, and man for Thy glory, sanctify, this day and ever, our bodies and souls, our thoughts and our intentions, our words and actions, that whatsoever we shall think, or speak, or do, may be designed by us to the glorification of Thy name; and by Thy blessing may be effective and successful in the work of God, according as it can be capable. Lord, turn our necessities into virtue; the works of nature into the works of grace, by making them orderly, regular, temperate, subordinate, and profitable to ends beyond their own proper efficacy: and let no pride or self-seeking, no covetousness or revenge, no impure mixture or unhandsome purposes, no little ends and low imaginations, pollute our spirits, and unhallow any of our words and actions: but let our bodies be servants of our spirits, and both bodies and spirits servants of Jesus; that doing all things for Thy glory here, we may be partakers of Thy glory hereafter; through Jesus Christ our Lord. *Amen.*

Or this.

O LORD God Almighty, Who to redeem lost mankind didst deliver up Thine only Son to be betrayed and sold by one of His own disciples and familiar friends into the hands of His most malicious enemies: grant us, by the help of Thy Spirit, always to detest and abhor our own sins, which were no less

the occasion of His death than the traitor Judas : and mercifully grant, also, that we may never fall from Thee, or be led to act treacherously one to another, through covetousness or any other temptation ; but that we may stedfastly persevere unto the end under all trials, in the fellowship of Thy Word and Spirit, and in communion of all Saints, through Jesus Christ our Lord. *Amen.*

Thursday.

Most glorious and eternal God, Father of mercy, and God of all comfort, we beseech Thee so to guide us in all the changes and varieties of the world, that in all things that shall happen to us we may have an evenness and tranquillity of spirit : that in adversity our souls may be wholly resigned to Thy divinest will and pleasure ; and that in prosperity we may never wax proud or insolent. Fix our thoughts, our hopes, and our desires, upon heaven and heavenly things : Teach us to think of nothing but Thee, and what is in order to Thy glory and service ; to speak nothing but of Thee, and Thy glories ; and to do nothing but what becomes Thy servants, whom Thy infinite mercy, by the graces of Thy holy Spirit, hath sealed up to the day of redemption ; through Jesus Christ our Lord. *Amen.*

Or this.

BLESSED Lord, Who hast given us a new commandment that we should love one another, and

hast taught us that where envy and strife is, there is confusion and every evil work : give unto us Thy servants grace, that we may be kindly affectioned one to another, and that there may be no schism in this household. Put away from us all bitterness, and wrath, and anger, and evil speaking, with all malice ; and grant that, in honour preferring one another, we may walk in love, even as thou, Lord, hast loved us, and didst give Thyself to die for our sins. *Amen.*

Friday.

O HOLY Jesus, Thou Who didst die for us, to save and deliver us both from the power and punishment of sin, we beseech Thee so to purify our souls with the waters of repentance and the blood of the cross ; that, for what is past, Thy wrath may not come out against us ; and, for the time to come, we may never provoke Thee to anger or to jealousy. Teach us to despise the world ; and give us ghostly strength and assistances to perform faithfully whatsoever we shall intend piously. Enrich our understandings with an eternal treasure of Divine truths, that we may know Thy will : and Thou, Who workest in us both to will and to do of Thy good pleasure, teach us to obey all Thy commandments, to believe all Thy revelations, and make us partakers of all Thy gracious promises ; through Thy merits and mercies, O holy and ever-blessed Saviour Jesus. *Amen.*

Or this.

O ETERNAL Father, Who didst send Thine only begotten Son into the world to die for our sins, Who by His precious blood-shedding hath purchased to Himself a peculiar people zealous of good works : We beseech Thee absolutely to dispose of what Thou hast so dearly paid for ; mortify us to the world, and confirm our courage to fight manfully under the banner of our crucified Saviour, that we may be able to stand the shock of all temptations, and that nothing, either in life or death, may separate us from Thy love in Him our glorious Redeemer, Who with Thee and the Holy Ghost liveth and reigneth one God blessed for ever. *Amen.*

Saturday.

BLESS us, this day, gracious God, in our callings to such purposes as Thou shalt choose for us, or employ us in : relieve us in all our sadnesses ; make our bed in our sicknesses ; give us patience in our sorrows, confidence in Thee, and grace to call upon Thee in all temptations ; and grant that we may never, by deliberation and purpose, nor yet by levity, rashness, or inconsideration, offend Thy Divine Majesty. Give to each of us a sanctified and just, a charitable and humble, a religious and a contented spirit ; let not our lives be miserable and wretched ; nor our names stained with sin and shame ; nor our conditions lifted up to a tempting and dangerous fortune : but let our conditions be blessed, our con-

versation useful to our neighbours, and pleasing to Thee ; that, when our bodies shall lie down in their beds of darkness, our souls may pass into the regions of light, and live with Thee for ever, through Jesus Christ. *Amen.*

Or this.

O GOD, by Whom the whole world is governed and preserved, we give Thee humble thanks for Thy fatherly care over us during the week now drawing to a close ; beseeching Thee to make us truly sensible of Thy mercies and thankful for them, and to give us grace that we may always walk as in Thy sight, so that, making a conscience of our ways, and fearing to offend Thee, we may never be surprised by sudden temptations or a careless spirit, nor ever fall into the sins we have repented of. Make us such as Thou wouldest have us to be : strengthen our faith, confirm our hope, and give us a daily increase of charity, that, this day and ever, we may serve Thee according to all our opportunities and capacities, growing from grace to grace ; till at last, by Thy mercies, we shall receive the consummation and perfection of grace, even the glories of Thy kingdom, in the full fruition of the face and excellences of God the Father, the Son, and the Holy Ghost ; to Whom be glory and praise, honour and adoration, given by all angels, and all men, and all creatures, now, and to all eternity. *Amen.*

THE ORDER FOR EVENING PRAYER.*

After reading the Lessons of the Day, or some other portion of Holy Scripture, if there be no Bishop, Priest, or Deacon present, let the Master of the House (or the Person appointed to officiate) kneel down and say:—

Let us humbly confess our sins before Almighty God.

The Confession to be said of the whole† Family after the Person officiating, all kneeling.

ALMIGHTY and most merciful Father ; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which

* For the six working Days ; a distinct form being provided hereinafter for the Sunday,—as is also the case with respect to “Morning Prayer.” (See *Preface*.)

† Where, from the peculiar circumstances of the Family (such as the infirmity and fewness of its other members), this is impracticable, then, of course, the Confession and Lord’s Prayer, like the rest of the service, will be said by the officiating Person alone in behalf of all present. (See *Preface*.)

we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake ; That we may hereafter live a Godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

The Amen, both here and at the end of the Lord's Prayer, is to be said by all,—by the Person officiating, as well as by the rest of the Family.

Or, on Wednesdays, the following may be used ; to be said (as before) by the whole Family after the Person officiating.

O MOST mighty God, Who art greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about Thee ; We Thy sinful creatures here assembled do humbly confess that our crying sins have deserved nothing but the greatest of Thy wrath and indignation, and to bring down Thy heavy judgments upon us. But, O gracious God, lay not our sins (which nothing but the blood of Thy Son can expiate), Lay them not to our charge ; Nor let them ever be required of us. Be merciful, O Lord, be merciful unto Thy people, whom Thou hast redeemed ; And be not angry with us for ever : But pardon us for Thy mercies sake, through the merits of Thy Son Jesus Christ our Lord. Amen.

Or, on Friday.

O most mighty God, and merciful Father, Who hast compassion upon all men, and hatest nothing that Thou hast made; Who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; Receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; To Thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare Thy people, whom Thou hast redeemed; Enter not into judgment with Thy servants, who are vile earth, and miserable sinners; But so turn Thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, And so make haste to help us in this world, that we may ever live with Thee in the world to come; Through Jesus Christ our Lord. Amen.

*Here, if a Bishop or Priest be present, let him be requested to give the Absolution; otherwise let the officiating Person say the following Collect.**

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Christ our Lord.

The rest of the Family shall answer here, and at the end of all the other prayers, Amen.

* See the *Preface*.

The Absolution or Remission of sins, to be pronounced by a Bishop or Priest alone, standing; the rest of the Family still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, Who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His holy Spirit, that those things may please Him, which we do at this present ; and that the rest of our life hereafter may be pure, and holy ; so that at the last we may come to His eternal joy ; through Jesus Christ our Lord. *Amen.*

Then, all kneeling, the officiating Person shall say the Lord's Prayer, the rest of the Family repeating it with him.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

Then shall follow three Collects; the first of the Day (see page 31 and foll.); the second for Peace; the third for Aid against all Perils. And the two last Collects shall never alter, but daily be said at Evening Prayer throughout all the Year, as followeth.

The second Collect, for Peace.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son, our Saviour, Jesus Christ. *Amen.*

Then the following Collect or Prayer for all Conditions of men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be

led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate ; [**especially those for whom our prayers are desired ;*]

* This to be said when any desire the prayers of the Family. that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ His sake. *Amen.*

Or this Prayer for the whole state of Christ's Church militant here in earth. .

ALMIGHTY and everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men ; We humbly beseech Thee most mercifully to receive these our prayers, which we offer unto Thy Divine Majesty ; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and Godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors ; and specially Thy Servant *VICTORIA* our Queen ; that under her we may be Godly and quietly governed : And grant unto

her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments : And to all Thy people give Thy heavenly grace ; and especially to this family here present ; that, with meek heart and due reverence, they may hear, and receive Thy holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then this General Thanksgiving.

ALMIGHTY God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kind-

ness to us, and to all men ; particularly [** to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them :* and] for the mercies and benefits

** This to be said when any that have been prayed for desire to return praise.*

of the past day. We bless Thee for our creation, preservation, and all the blessings of this life ; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth Thy praise, not only with our lips, but in our lives ; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days ; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

Or this.

O LORD God, our heavenly Father, Who art the giver of all goodness, we Thine unworthy servants do pray Thee to accept of our unfeigned thanks for the abundance of Thy loving-kindness towards us from our youth up even until now, particularly for

** When perils of any kind befall a Family, instead of this say, — in that, notwithstanding our dangers, we are brought in safe-*

Thy great mercy [**this day in sending us all things needful both for our souls and bodies.*] And, we beseech Thee, give us such a lively and lasting sense of what from

ty to the close of time to time Thou hast done for another day. us, that we may not grow secure and careless in our obedience, by presuming upon Thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make our Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

Then these two concluding Prayers.

A Prayer of St. Chrysostom.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

If a Bishop be present, let him be requested to pronounce a blessing upon the Family, as follows.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty,—the Father, the Son, and the Holy Ghost,—be amongst you, and remain with you always. *Amen.*

Here endeth the order of Evening Prayer.

COLLECTS.

To be used at Evening Prayer throughout the week.

Monday.

VISIT, we beseech Thee, O Lord, this habitation with Thy mercy, and us with Thy grace and salvation. Let Thy holy angels pitch their tents round about and dwell here, to succour and defend us from all the snares of the enemy, and that no evil or sad accident befall us ; and let Thy eternal Spirit dwell in our souls and bodies, filling every corner of our hearts with light and grace. Let no deed of darkness overtake us ; and let Thy blessing, most blessed God, be upon us for ever, through Jesus Christ our Lord. *Amen.*

Or this.

TEACH us, O Lord, to number our days, that we may apply our hearts unto wisdom ; ever to remember our last end, that we may not dare to sin against Thee. Let Thy holy angels be ever present with us,

to keep us in all our ways from the malice and violence of the spirits of darkness, from evil company and the occasions and opportunities of evil, from great violences of fortune and sudden surprises, from all the ways of sinful shame, from the hands of all our enemies, from sinful lives, and from despair in the day of death. Then, O brightest Jesu, shine gloriously upon us; let Thy mercies and the light of Thy countenance sustain us in all our agonies, weaknesses, and temptations. Give to each of us the opportunity of a prudent and spiritual guide, and of receiving the holy sacrament; and let Thy loving Spirit so guide us in the ways of peace and safety, that, with the testimony of a good conscience and the sense of Thy mercies and refreshment, we may each and all of us depart this life in the unity of the Church, in the love of God, and a certain hope of salvation through Jesus Christ our Lord and most blessed Saviour. *Amen.*

Tuesday.

LOOK graciously, O Lord, upon Thy Church in this house, and hear us when we pray for all who are commended to our prayers by kindred or alliance, by the obligation of benefits received, by charge entrusted to our care, by moral friendship, by Christian charity, by promise, by mutual duty; be Thou merciful unto us all, and bless us, and show us the light of Thy countenance: let the love of Thy

mercies, and the dread and fear of Thy majesty make us all careful and inquisitive to search Thy will, and diligent to perform it, and to persevere in the practices of a holy life, even till the last of our days. And this we beg for Jesus Christ His sake. *Amen.*

Or this.

O LORD God, Maker of heaven and earth, Who dost look continually upon us through the thronging and busy concourse of the day; and Whose eye is still upon us during the silent watches of the night; even as Thou hast now brought stillness upon the face of the peopled earth, so bring the stillness of peace, and the calm assurance of faith on each unquiet spirit. Remove from each of us all distrust of Thy faithfulness, and quell the power of sin within us, the source of all our disquietude; that so we may lie down in peace, with hearts fully resting upon Thee, the Author of all peace. Bless and sanctify our sleep unto us, that our bodies may be enabled so to serve our souls, that both may serve Thee with a never failing duty. But, O Lord, let us never sleep in sin or death eternal; but give to each of us a watchful and a prudent spirit, that we may omit no opportunity of serving Thee; that whether we sleep or wake, live or die, we may be Thy servants and Thy children: that when the work of our life is done, we may rest in peace in the bosom of our Lord, till by the voice of the arch-

angel, the trump of God, we shall be awakened, and called to sit down and feast in the eternal supper of the Lamb. Grant this, O Lamb of God, for the honour of Thy mercies, and the glory of Thy Name, O most merciful Saviour and Redeemer Jesus. *Amen.*

Wednesday.

ALMIGHTY Father, Who hast given Thine only begotten Son to be unto us a sacrifice for sin, an example of meek and patient suffering, and a mirror of righteousness and true holiness of life : give us grace that we may receive that His inestimable benefit with all thankfulness of heart ; and grant that we may so daily endeavour ourselves to follow the blessed steps of His most holy life, that in all wickedness we may be as children, but in piety and the fear of God perfect men in Christ, innocent and prudent, thoroughly furnished and instructed to every good work ; through the same Jesus Christ our Lord. *Amen.*

Or this.

BLESSED Lord, teach us frequently and sadly to remember our sins ; and be Thou pleased to remember them no more : let us never forget Thy mercies, and do Thou still remember to do us good. Teach us to walk always as in Thy presence ; ennoble our souls with great degrees of love to Thee, and consign our spirits with great fear, religion, and vene-

ration of Thy holy Name and laws ; that it may become the great employment of our whole life to serve Thee, to advance Thy glory, to root out all the accursed habits of sin ; that in holiness of life, in humility, in charity, in chastity, and all the ornaments of grace, we may by patience wait for the coming of our Lord Jesus. *Amen.*

Thursday.

O GOD, Who hast declared that a house divided against itself cannot stand, and Who hast warned us not to let the sun go down upon our wrath, make us a household dwelling together in unity and Godly love. Let all the members of the same have grace to serve Thee truly in the place Thou hast assigned to them, living together in gentleness and long-suffering towards each other's infirmities. Banish and drive away all envy, hatred, and malice from our hearts, and if any of us have done any wrong to any man, give us grace that we may restore fourfold ; so that, forbearing and forgiving one another, we may find mercy at Thy hands, through the merits and intercession of Jesus Christ, our only Mediator and Advocate. *Amen.*

Or this.

O BLESSED Lord Jesus, Who didst in the body visit the house of Lazarus and Mary, and adorn it with Thy presence, so visit in Spirit, we beseech

Thee, this Thine household, and come among us, and bless us. Dwell in all our hearts by faith, that, the same mind being in us that was in Thee, we may ever live together in all gentleness and forbearance one towards another, always thoughtful for each other's good, and mindful of the duties we owe one to another. Thus, gracious Lord, living together under the same roof here on earth, may we hereafter meet to dwell with Thee in the same house, not made with hands, eternal in the heavens: Grant this, O Blessed Lord Jesus, through Thine own mercies and merits. *Amen.*

Friday.

O FATHER of mercies, Whose blessed Son was, as on this day of the week, crucified for us, the just for the unjust, to bring us to Thee, give grace, we beseech Thee, to every member of this family to look in faith upon that Cross, and to crucify ourselves upon it to every sinful desire and unchristian temper. Let not health, or worldly competence, or the frail comforts and affections of earth, lead us to forget the glory that is to be revealed, and that it was only by the blood of Jesus that the way thereto was opened for us. Grant, then, O Lord, that wherein we have formerly served our lusts and unworthy desires, we may now give ourselves up wholly to Thy service and the studies of a holy life. May we each learn, in humble devotion

to our Master's service, to take up our cross and deny ourselves daily, that we may follow him ; that, looking to His Passion, all carnal affections may die in us, and all things belonging to the Spirit may live and grow in us, and that so we, being buried with Christ in His death, may crucify the old man, and utterly abolish the whole body of sin ; through the same, our Lord and Saviour, Jesus Christ. *Amen.*

Or this.

O ETERNAL God, great Father of men and angels, Who hast established the heavens and the earth in a wonderful order, making day and night to succeed each other; we make our humble address to Thy Divine Majesty, begging of Thee mercy and protection this night and ever. Look graciously upon this family, for which our Lord Jesus Christ was contented to be betrayed into the hands of wicked men, and to be crucified and slain. And grant, that we may never forget this amazing instance of Thy love towards us, in giving Thine only begotten Son to die in our stead ; but may the continual remembrance of it lead us daily to a greater and truer crucifixion to the world, and a more earnest setting of our affections upon things above. As Thou hast thus opened to us the gates of grace and mercy, and perpetually callest upon us to enter in, and to walk in the paths of a holy life after the example of Thy Son Christ, grant us, therefore, the

aid of Thy Spirit so to glorify Thee here, that we may be glorified of Thee eternally ; for the merits of the same Thy Son, our Lord Jesus Christ, Who, with Thee and the Holy Ghost, now liveth and reigneth, one God, world without end. *Amen.*

Saturday.

O LORD, our heavenly Father, Who hast given us life, and wilt surely take it again, bringing our years to an end as a tale that is told, Thou hast brought us to the end of another week ; our sins are written upon it, our follies are numbered in it, and it bears the sad account of all we have left undone. We acknowledge, O God, Thy great goodness to us, in sparing us when we deserve punishment ; in giving us the necessities of this life ; and in setting before us the happiness of a better. Pardon, Lord, our offences ; correct and amend what is amiss in us ; that as we grow in years we may grow in grace, and the nearer we come to our latter end we may be the better prepared for it. Let the falls of the week that is past warn us of the perils of that which is to come, that so we may seek Thee with greater earnestness of prayer ; learning, by sad experience, how little we can trust to ourselves. Take from us all ignorance, hardness of heart, and too much carefulness for the things of this life. Make us a household fearing Thee, submitting ourselves to Thy good pleasure, and putting our whole

trust in Thy mercy. Make us mindful, that as the end of the week, so the end of life is nigh at hand : and because we know neither the day nor the hour of our Master's coming, grant us grace, that we may always live in such a state, that we may never be afraid to die, but that, living or dying, we may be Thine, through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY and everlasting God, Whose righteousness is like the strong mountains, and Thy judgments like the great deep ; and Who, in time past, hast taught Thy servants, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death : Teach us also, who by Thy Providence have been brought in safety to the close of another week, by duly considering the manifold dangers to which our condition is liable, and the uncertain time of our latter end, so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendor of anything that is great, nor the conceit of anything that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes ; but that, according to the example of Thy blessed Saints and Martyrs of old, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance

unto the end: And all this for Thy Son, our Lord Jesus Christ, His sake; to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

THE ORDER FOR SUNDAY MORNING PRAYER.

If there be no Bishop, Priest, or Deacon present, the Master of the House (or the Person appointed to officiate) shall begin by reading the following Sentences of Scripture ; all standing.

Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. xv. 20.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. iii. 1, 2.

Then the Person officiating shall kneel down and say :—

Let us humbly confess our sins before Almighty God.

The Confession to be said of the whole Family after the Person officiating, all kneeling.*

MOST merciful God, Who art of purer eyes than to behold iniquity, but hast promised forgiveness to

* Where, from the peculiar circumstances of the Family (such as the infirmity and fewness of its other members), this is impracticable, then, of course, the Confession and Lord's Prayer, like the rest of the service, will be said by the officiating Person alone in behalf of all present. (See *Preface*.)

all those who confess and forsake their sins; We come before Thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of Thy righteous laws. O gracious Father, Who desirest not the death of a sinner, look upon us, we beseech Thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us a hearty contrition: That we may obtain forgiveness at Thy hands, Who art ever ready to receive humble and penitent sinners; for the sake of Thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

The Amen, both here and at the end of the Lord's Prayer, is to be said by all,—by the Person officiating, as well as by the rest of the Family.

Then shall follow the Lord's Prayer, to be said by all.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then the following Collects and Prayers shall be said by the Person officiating; the rest of the Family answering at the end of each, Amen.

*The first Collect, for the Divine Blessing on an attendance at
Public Worship.*

O GOD, Who hast consecrated this good day to Thy service, give us grace so to observe it, that it may be the beginning of a happy week to us, and that none of Thy judgments may fall upon us for profaning it. Mercifully accept the prayers of Thy holy Church throughout the world, which shall be this day offered to the Throne of Grace; give us grace to prepare our hearts, that we may serve Thee with reverence and Godly fear; grant us an awful apprehension of Thy Divine Majesty, and a deep sense of our own unworthiness; that so, approaching Thy sanctuary with lowliness and devotion, and coming before Thee with clean thoughts and pure hearts, with bodies undefiled and minds sanctified, we may perform a service acceptable to Thee, through Jesus Christ our Lord. *Amen.*

Or this.

O LORD God, Who dwellest not in temples made with hands, and yet hast been pleased to manifest Thy presence by special blessings and assistances in places set apart for Thy worship, be pleased to hear our prayers and accept our services whenever we make our addresses to Thee in the House of Prayer, and fall down low on our knees before Thy footstool: let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness; and let all

those that make their approaches unto Thee purify their hearts and hands, that they may offer to Thee a pure sacrifice. And grant to us Thy servants, that Thy laws may be so fixed in our hearts, and Thy praises in our mouths, and righteousness in all our actions, that we may be written among the righteous, and have our portion with the saints, who rejoice in their beds of eternal rest, and are joyful in the glories of Thy kingdom ; through Jesus Christ our Lord. *Amen.*

To be added on Communion Sundays.

GRANT, O Lord, that whosoever of this household, being religiously and devoutly disposed, shall, this day, receive the blessed Sacrament of the Body and Blood of Christ, may approach that holy ordinance with such faith, charity, and true repentance, that they may worthily commemorate the wonderful love of our Saviour Christ in dying for us ; and, being filled with Thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins and all other benefits of His Passion ; through the same Jesus Christ our Lord. *Amen.*

The second Collect, for the officiating Minister.

O HOLY Jesus, Who hast purchased to Thyself an universal Church, and hast promised to be with the ministers of Apostolick succession to the end of the world ; be graciously pleased to bless the ministry

and service of him who is appointed to offer the sacrifices of prayer and praise in behalf of the congregation which we are about to join. May the words of his mouth, and the meditation of his heart, be always acceptable in Thy sight, O Lord, our strength and our Redeemer. *Amen.*

Or this Prayer, for all the Orders of them that minister about Holy Things.

O THOU great Shepherd and Bishop of our souls, holy and eternal Jesus, give unto Thy servants the ministers of the mysteries of Christian religion, the spirit of prudence and sanctity, faith and charity, confidence and zeal, diligence and watchfulness, that they may declare Thy will unto the people faithfully, and dispense Thy sacraments rightly, and intercede with Thee graciously and acceptably for Thy servants. Grant, O Lord, that by a holy life and a true belief, by well-doing and patient suffering (when Thou shalt call them to it), they may glorify Thee, the great lover of souls, and, after a plentiful conversion of sinners from the errors of their ways, they may shine like the stars in glory.—And give unto Thy servants, the Bishops, a discerning spirit, that they may lay hands suddenly on no man, but may depute such persons to the ministries of religion who may adorn the Gospel of God, and whose lips may preserve knowledge, and such who, by their good

preaching and holy living, may advance the service of the Lord Jesus. *Amen.*

The third Collect, for the Congregation.

O GOD the Holy Ghost, Sanctifier of the faithful, visit, we pray Thee, the congregation of this parish with Thy love and favour : Enlighten our minds more and more with the light of Thy everlasting Gospel ; graft in our hearts a love of the truth ; increase in us true religion ; nourish us with all goodness ; and of Thy great mercy keep us in the same, O blessed Spirit, Whom with the Father and the Son together we worship and glorify as one God, world without end. *Amen.*

Or this.

BE present, O God, in the assembly of Thy servants who shall meet together in this parish in Thy name. Teach us to pray with that awful reverence, and lowly submission both of soul and body ; with that fixedness of thought and fervency of affection ; which become indigent, helpless, and sinful creatures, addressing their Maker and Benefactor, the Supreme Lord and Judge of all. And give us such a lively taste of the pleasures of Thy House, that we may delight in Thine ordinances, and know and feel that one day in Thy courts is better than a thousand elsewhere. Help us to praise Thee with joyful lips, with hearts deeply

sensible of Thine adorable excellences, and unfeignedly thankful for Thine innumerable benefits. Incline us to hear Thy word with reverence and attention, and to receive it with meekness and gladness of heart. Thus praying to, and praising, and listening to Thee on earth, may we at length go up to the House of our God in heaven, there to spend an eternal Sabbath in alway praising Thee; through the merits of Thy Son Jesus Christ our Lord. *Amen.*

A Prayer for the whole Catholick Church.

O HOLY Jesus, King of the Saints, and Prince of the Catholick Church, preserve Thy spouse, whom Thou hast purchased with Thy right hand, and redeemed and cleansed with Thy blood,—the whole Catholick Church from one end of the earth to the other; she is founded upon a rock, but planted in the sea. O, preserve her safe from schism, heresy, and sacrilege. Unite all her members with the bands of faith, hope, and charity, and an external communion, when it shall seem good in Thine eyes. Let the daily sacrifice of prayer and thanksgiving never cease, but be for ever presented to Thee, and for ever united to the intercession of her dearest Lord, and for ever prevail for the obtaining for every of its members grace and blessing, pardon and salvation. *Amen.*

Or this.

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets,

Jesus Christ Himself being the chief corner stone; grant us so to be joined together in unity of spirit and in the bond of peace, that we may become a holy temple acceptable unto Thee. Give us the abundance of Thy grace, that with one heart we may desire the prosperity of Thy whole Catholick Church, especially of that Apostolick branch of it established in these realms; and that with one mouth we may profess the faith once delivered to the Saints. Defend us from the sins of heresy and schism; let not the foot of pride come nigh to hurt us, nor the hand of the ungodly cast us down. And grant that the course of this world may be so peaceably ordered by Thy governance, that Thy holy Gospel may have a free passage in all the earth, and Thy Church joyfully serve Thee in all Godly quietness; that so we may walk in the ways of truth and peace, and at last be numbered with Thy Saints in glory everlasting, through Thy merits, O blessed Jesus, Thou gracious Bishop and Shepherd of our souls, Who art with the Father and the Holy Ghost one God, world without end. *Amen.*

Then this Thanksgiving.

WE yield Thee humble thanks, O heavenly Father, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give us Thy holy Spirit, that having been born again,

and made heirs of everlasting salvation, through our Lord Jesus Christ, we may continue Thy servants and attain Thy promises; through the same Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, now and for ever. *Amen.*

Or this.

O MOST merciful God, Whose mercies are as high as the heavens, as great and many as the moments of eternity; Thou hast opened Thy hand wide to fill us with blessings, and the sweet effects of Thy loving-kindness; Thou art pitiful as a father, tender as a mother, and exceedingly merciful to all them that fear Thee. Grant that our thankfulness may be as great as our needs of mercy are: And let Thy merciful loving-kindness endure for ever and ever upon us all. Keep no anger in store for us, chide us not in Thy displeasure, satisfy our mouths with good things, remove all our sins from us as far as the east is from the west, heal all our infirmities, and save our lives from destruction; for these are mercies Thou delightest in: And because we cannot praise Thee according to Thy excellences, take our souls, in Thy due time, into the land of everlasting praises, that we may spend a whole eternity in ascribing to Thy Name, praise, and honour, and dominion. Grant this for Jesus Christ's sake, our Lord and only Saviour. *Amen.*

Then these two concluding Prayers.

UNTO God's gracious mercy and protection we commit ourselves. The Lord bless us, and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up His countenance upon us, and give us peace, both now and evermore. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Sunday Morning Prayer.

THE ORDER FOR SUNDAY EVENING PRAYER.

If there be no Bishop, Priest, or Deacon present, the Master of the House (or the Person appointed to officiate) shall begin by reading the following Sentences of Scripture; all standing.

IF ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. *John xv. 7.*

And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. 1 *John v. 14.*

Then the Person officiating shall kneel down and say:—

Let us humbly confess our sins before Almighty God.

The Confession to be said of the whole Family after the Person officiating, all kneeling.*

MOST merciful God, Who art of purer eyes than to behold iniquity, but hast promised forgiveness to

* Where, from the peculiar circumstances of the Family (such as the infirmity and fewness of its other members), this is impracticable, then, of course, the Confession and Lord's Prayer, like the rest of the service, will be said by the officiating Person alone in behalf of all present. (See *Preface*.)

all those who confess and forsake their sins ; We come before Thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of Thy righteous laws. O gracious Father, Who desirest not the death of a sinner, look upon us, we beseech Thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them ; and work in us a hearty contrition : That we may obtain forgiveness at Thy hands, Who art ever ready to receive humble and penitent sinners : for the sake of Thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

The Amen, both here and at the end of the Lord's Prayer, is to be said by all,—by the Person officiating, as well as by the rest of the Family.

Then shall follow the Lord's Prayer, to be said by all.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then the following Collects and Prayers shall be said by the Person officiating ; the rest of the Family answering at the end of each, Amen.

The first Collect, for the Divine Blessing on the Services of the Sanctuary.

ALMIGHTY and most merciful Father, Who hast promised to hear the petitions of them that ask in Thy Son's Name; vouchsafe to us an interest in the prayers of Thy holy Church throughout the world which have been this day offered to the Throne of Grace; and grant, that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. *Amen.*

Or this.

O FATHER of mercies and God of all comfort, Who hast once more blessed us with the privileges of Thy day and house; grant, we beseech Thee, that we may none of us have joined the services of Thy Church in vain. Whatever holy thoughts and good resolutions Thou hast this day put into any of our hearts, we pray Thee bring the same to good effect, and perfect the work which Thou hast begun. And grant to all the members of this household, that whatever good instructions they have heard, they may carefully remember and diligently follow; through Christ our Lord. *Amen.*

To be added on Communion Sundays.

WE thank Thee, O Lord God Almighty, for having admitted us to partake of Thy holy, precious,

and heavenly mysteries, which Thou hast given us for the sanctification and healing of our souls and bodies: And we beseech Thee to grant, that this our Communion of the holy Body and Blood of Thy Christ, may inspire us with faith that need not be ashamed, and with love without dissimulation; may fill us with wisdom, and heal our souls and bodies; may avert all evils from us, and enable us to perform Thy commands; through the same Jesus Christ our Lord. *Amen.*

The second Collect, for all Christian people.

O ALMIGHTY God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelists and Apostles; give to all Thy people grace, that they may be of one mind and one spirit, and, being not like children carried away with every blast of vain doctrine, may be established in the truth of Thy holy Gospel. And to all who call themselves Christians give Thy grace to lead lives agreeable to their knowledge; that they may not profess to know God with their mouths, whilst they deny Him with their deeds: But make them rather like unto that good and fruitful land which yieldeth again her seed with great increase, that Thine enemies, seeing their Christian lives, may themselves learn to glorify Thee, our heavenly Father, through Christ our Lord. *Amen.*

Or this.

O LORD, we most humbly beseech Thee to hearken graciously unto the prayers, and to accept of the praises, which have been offered unto Thee this day by Thy holy Catholick Church throughout the world; and send down Thy blessings upon her. And grant, that all who profess and call themselves Christians may be brought out of heresy and error, and established in the true understanding of Thy blessed Word; and may they be delivered from all dangers and calamities, and depart from all iniquity, and devoutly serve Thee in all manner of good works unto their lives' end. And this we beg for Thy well-beloved Son's sake, Jesus Christ. *Amen.*

The third Collect for Aid against all Perils.

O GOD, the strength of all them that put their trust in Thee, we beseech Thee to continue Thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die; through Jesus Christ our Lord. *Amen.*

Or this.

THY day, most gracious Father, is now brought to a close. Be with us, we pray Thee, through the

ensuing hours of darkness, to keep us in peace and safety. If spared to the morrow, we are about to enter again upon our worldly cares and employments: O let Thy grace be with us through the coming week, to console and support us through it. Grant that the professions our lips have uttered, and the truths our ears have heard this day, may remind us, through the tumult of our earthly occupations, of that higher service we owe unto Thee; so that neither the love of anything we desire here, nor the fear of anything that we dread, may withdraw our eyes from the prize of our high calling, which is in Christ Jesus our Lord. *Amen.*

A Prayer for all Persons connected with us.

REMEMBER, gracious God, for good, all those that are over us in the Lord, who watch for our souls as they that must give an account, that they may do it with joy. Bless all our relations, benefactors, and friends; them that are good preserve in goodness, and convert the wicked. And hear us, good Lord, when we commend unto Thy tender compassion all that are in error and sincerely seek the truth: all such as are destitute of necessary means of instruction: all that are engaged in sinful courses, that they may have grace and strength to break their bonds: all that labour under trials and afflictions:

* This to be said
when any desire
the prayers of the
Family.

[**especially those for whom our prayers are desired:*] all sick and dying persons, that they may omit

nothing that is necessary to make their peace with Thee before they die : and also such as never pray for themselves, that they may see, before it be too late, the danger of living without God in the world : these and all other necessities, for them, for us, and Thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

Or this.

O LORD God, our heavenly Father, send Thy grace, we beseech Thee, unto all our relations, friends, and benefactors, and all for whom we are more especially bound to pray ; that they may worship Thee, serve Thee, and obey Thee, as they ought to do. And we pray Thee to send them all things that be needful both for their souls and bodies ; to be merciful unto them, and forgive them their sins ; and that it may please Thee to save and defend them in all dangers ghostly and bodily ; to keep them from all sin and wickedness, and from their ghostly enemy, and from everlasting death. And this we trust Thou wilt do of Thy mercy and goodness, for them, for us, and all Thy people, through our Lord Jesus Christ. *Amen.*

Then this Thanksgiving for Regeneration and Prayer for Renewal.

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee : Increase this knowledge, and

confirm this faith in us evermore. And as we have been baptized into the Name, so give us grace to follow the Example, of our Saviour Christ, and to be made like unto Him; that, as He died, and rose again for us, so we, who are baptized, may die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and Godliness of living. Being, thus, stedfast in faith, joyful through hope, and rooted in charity, may we so pass the waves of this troublesome world, that finally we may come to the land of everlasting life, there to reign with Thee world without end; through Jesus Christ our Lord. *Amen.*

Or this General Thanksgiving.

To our prayers, O Lord, we join our unfeigned thanks for all Thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore Thy mercy in sending Thine only Son into the world to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards Thee. We bless Thee for Thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of Thy Holy Spirit; for Thy continual care and watchful Providence over us through the whole course of our lives; and particu-

larly for the mercies and benefits of the past holy day: Beseeching Thee to continue these Thy blessings to us; and to give us grace to show our thankfulness in a sincere obedience to Him, through Whose merits and intercession we received them all, Thy Son our Saviour Jesus Christ. *Amen.*

Then these two concluding Prayers.

UNTO God's gracious mercy and protection we commit ourselves. The Lord bless us, and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up His countenance upon us, and give us peace, both now and evermore. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Sunday Evening Prayer.

END OF PART I.



The Book of Family Prayer.

PART II;

**CONTAINING SERVICES FOR THE WEEK,
AND ONE FOR HOLY DAYS;**

DRAWN UP ENTIRELY FROM

The Book of Common Prayer.

The grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live *sobberly, righteously, and Godly*, in this present world ; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; Who gave Himself for us, that He might redeem us from *all iniquity*, and purify unto Himself a *peculiar* people, *zealous of good works*. *Titus* ii. 11—14.

How shall we *escape*, if we *neglect* so great salvation ? *Hebrews* ii. 3.

And if the *righteous* SCARCELY be saved, WHERE shall the *ungodly* and the *sinner* appear ? 1 *Peter* iv. 18.

For we must *all* appear before the judgment seat of Christ ; that *every one* may receive the things done in his body, *according to that he hath DONE*, whether it be good or bad. 2 *Cor.* v. 10.

SUNDAY.

Morning Prayer.

*First, let there be said (as in the Church Service, all standing,) one of the three following Psalms.**

PSALM 27.†

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 *When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell.*

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in Him.

4 *One thing have I desired of the Lord, which I*

* If there be no Bishop, Priest, or Deacon present, the Master of the House (or the Person appointed to officiate) and the rest of the Family taking alternate verses, and repeating them audibly. The same mode to be observed in the *Versicles* and *Sentences* which hereafter occur in each Service; the rest of the Family responding to the officiating Person with those printed in *italics*.—N.B. Where the same Rubrics and directions apply they will not be repeated.

† This one not to be said on the *Fifth Day* of the Month, it being then used at Church.—A similar exception will apply (and will be indicated by a Rubrick prefixed) to each Psalm in the following Services.

will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple.

5 For in the time of trouble He shall hide me in His tabernacle: yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.

6 *And now shall He lift up mine head: above mine enemies round about me.*

7 Therefore will I offer in His dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 *Hearken unto my voice, O Lord, when I cry unto Thee: have mercy upon me, and hear me.*

9 My heart hath talked of Thee, Seek ye My face: Thy face, Lord, will I seek.

10 *O hide not Thou Thy face from me: nor cast Thy servant away in displeasure.*

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 *When my father and my mother forsake me: the Lord taketh me up.*

13 Teach me Thy way, O Lord: and lead me in the right way, because of mine enemies.

14 *Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.*

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 *O tarry thou the Lord's leisure : be strong, and He shall comfort thine heart ; and put thou thy trust in the Lord.*

At the end of this and of every Psalm throughout these Services shall be repeated, in like manner,

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 84.

(Not to be said on the Sixteenth Day of the Month.)

O how amiable are Thy dwellings : Thou Lord of hosts !

2 *My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.*

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even Thy altars, O Lord of hosts, my King and my God.

4 *Blessed are they that dwell in Thy house : they will be alway praising Thee.*

5 Blessed is the man whose strength is in Thee : in whose heart are Thy ways.

6 *Who going through the vale of misery use it for a well : and the pools are filled with water.*

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 *O Lord God of hosts, hear my prayer : hearken, O God of Jacob.*

9 Behold, O God our defender : and look upon the face of Thine Anointed.

10 *For one day in Thy courts : is better than a thousand.*

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 *For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall He withhold from them that live a Godly life.*

13 O Lord God of hosts : blessed is the man that putteth his trust in Thee.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 122.

(Not to be said on the Twenty-seventh Day of the Month.)

I WAS glad when they said unto me : We will go into the house of the Lord.

2 *Our feet shall stand in thy gates : O Jerusalem.*

3 Jerusalem is built as a city : that is at unity in itself.

4 *For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.*

5 For there is the seat of judgment : even the seat of the house of David.

6 *O pray for the peace of Jerusalem : they shall prosper that love thee.*

7 Peace be within thy walls : and plenteousness within thy palaces.

8 *For my brethren and companions' sakes ; I will wish thee prosperity.*

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then, all kneeling down, shall be said the following Sentences.

OUR help is in the Name of the Lord ;

Who hath made heaven and earth.

Blessed be the Name of the Lord ;

Henceforth, world without end.

Lord, hear our prayers.

And let our cry come unto Thee.

Then the officiating Person shall say the following Collect, for Pardon and Peace ; first pronouncing,

Let us pray.

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind ; through Jesus Christ our Lord.

The rest of the Family shall answer here, and at the end of all the other prayers, Amen.

Then the officiating Person shall say the Lord's Prayer, the rest of the Family repeating it with him, both here and wheresoever else it is used in these Services.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

The Amen at the end of the Lord's Prayer, is to be said by all, —by the Person officiating, as well as by the rest of the Family.

Then the following Collects and Prayers shall be said by the Person officiating.

For God's Preventing and Assisting Grace.

ALMIGHTY God, Who through Thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

For Heavenly Desires and Thoughts.

GRANT, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither

ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

For the Illumination and Comfort of God's Holy Spirit.

GOD, Who as on this Thy holy day didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

COLLECT FOR THE WEEK.*

(See PART IV.)

For God's blessing on the Church Service.

O GOD, our refuge and strength, Who art the author of all Godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

* On the *twenty-first Sunday after Trinity, Easter-day, or Whit-Sunday*, (the Collects for which are respectively the *first, second, and fourth* of the preceding ones,) the proper Collect is not to be repeated here. Also observe in the Collects following, and throughout these Services, when the Collect has been already used as proper for the week, it is not to be repeated.

For the right use of Holy Scripture.

BLESSED Lord, Who hast caused all holy Scriptures to be written for our learning ; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

For God's blessing on the Labours of His Ministers.

O LORD Jesu Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee ; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

Or this, being more especially for the Minister of the Parish.*

Most merciful Father, we beseech Thee to send down upon Thy servant, the minister of this parish, Thy heavenly blessing ; and so endue him with Thy holy Spirit, that he, preaching Thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine ; but also may be to such as believe a wholesome example, in word, in conver-

* When there is *more than one* the requisite words of this Collect should be used in the *plural*.

sation, in love, in faith, in chastity, and in purity ; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, Who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

For the whole Catholick Church.

ALMIGHTY and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified ; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and Godly serve Thee ; through our Lord and Saviour Jesus Christ. *Amen.*

Or this.

LORD, we beseech Thee to keep Thy household the Church in continual Godliness ; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name ; through Jesus Christ our Lord. *Amen.*

For Unity.

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone ; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee ; through Jesus Christ our Lord. *Amen.*

For the Preservation of Body and Soul.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

A Thanksgiving.

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee; Increase this knowledge, and confirm this faith in us evermore. Give us Thy holy Spirit, that, having been born again and made heirs of everlasting salvation through our Lord Jesus Christ, we may continue Thy servants, and attain Thy promises; through the same our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee and the Holy Spirit, now and for ever. *Amen.*

Benedictory Prayer.

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us, and remain with us always. *Amen.*

Evening Prayer.

PSALM 42.

(Not to be said on the Eighth Day of the Month.)

LIKE as the hart desireth the water-brooks : so longeth my soul after Thee, O God.

2 *My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?*

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 *Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;*

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 *Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?*

7 Put thy trust in God : for I will yet give Him thanks for the help of His countenance.

8 *My God, my soul is vexed within me : therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.*

9 One deep calleth another, because of the noise of the water-pipes : all Thy waves and storms are gone over me.

10 *The Lord hath granted His loving-kindness in the day-time : and in the night-season did I sing of Him, and made my prayer unto the God of my life.*

11 I will say unto the God of my strength, Why hast Thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 *My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;*

13 Namely, while they say daily unto me: Where is now thy God?

14 *Why art thou so vexed, O my soul: and why art thou so disquieted within me?*

15 O put thy trust in God: for I will yet thank Him, Which is the help of my countenance, and my God.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or PSALM 48.

(Not to be said on the Ninth Day of the Month.)

GREAT is the Lord, and highly to be praised: in the city of our God, even upon His holy hill.

2 *The hill of Sion is a fair place, and the joy of the whole earth: upon the north side lieth the city of the great King; God is well known in her palaces as a sure refuge.*

3 For lo, the kings of the earth: are gathered, and gone by together.

4 *They marvelled to see such things: they were astonished, and suddenly cast down.*

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 *Thou shalt break the ships of the sea : through the east wind.*

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 *We wait for Thy loving-kindness, O God : in the midst of Thy temple.*

9 O God, according to Thy Name, so is Thy praise unto the world's end : Thy right hand is full of righteousness.

10 *Let the mount Sion rejoice, and the daughter of Judah be glad : because of Thy judgements.*

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 *Mark well her bulwarks, set up her houses : that ye may tell them that come after.*

13 For this God is our God for ever and ever : He shall be our guide unto death.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 92.

(Not to be said on the Eighteenth Day of the Month.)

It is a good thing to give thanks unto the Lord : and to sing praises unto Thy Name, O most Highest ;

2 *To tell of Thy loving-kindness early in the morning : and of Thy truth in the night-season ;*

3 Upon an instrument of ten strings, and upon

the lute: upon a loud instrument, and upon the harp.

4 *For Thou, Lord, hast made me glad through Thy works: and I will rejoice in giving praise for the operations of Thy hands.*

5 O Lord, how glorious are Thy works: Thy thoughts are very deep.

6 *An unwise man doth not well consider this: and a fool doth not understand it.*

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but Thou, Lord, art the most Highest for evermore.

8 *For lo, Thine enemies, O Lord, lo, Thine enemies shall perish: and all the workers of wickedness shall be destroyed.*

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

10 *Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.*

11 The righteous shall flourish like a palm tree: and shall spread abroad like a cedar in Libanus.

12 *Such as are planted in the house of the Lord: shall flourish in the courts of the house of our God.*

13 They also shall bring forth more fruit in their age: and shall be fat and well-liking.

14 *That they may shew how true the Lord my strength is: and that there is no unrighteousness in Him.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then, all kneeling, the officiating Person shall say the following Collect, for Remission of Sin ; first pronouncing,

Let us pray.

O GOD, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us ; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

The rest of the Service to be said as before directed.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

For God's Preventing and Assisting Grace.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

For the Setting of the Affections on Things Above.

O ALMIGHTY God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

For the Inspiration of God's Holy Spirit.

ALMIGHTY God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. *Amen.*

COLLECT FOR THE WEEK.*

(See PART IV.)

For the Acceptance of our Prayers in the Sanctuary.

ALMIGHTY God, Who hast promised to hear the

* On the seventeenth Sunday after Trinity, or the fourth Sunday after Easter, (the Collects for which are respectively the second and third of the preceding ones,) the proper Collect is not to be repeated here.

petitions of them that ask in Thy Son's Name ; We beseech Thee mercifully to incline Thine ears to us that have made this day our prayers and supplications unto Thee ; and grant, that those things, which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory ; through Jesus Christ our Lord. *Amen.*

For Grace to profit by God's Word.

GRANT, we beseech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name ; through Jesus Christ our Lord. *Amen.*

For all the Orders of them that Minister in God's Church.

ALMIGHTY God, the giver of all good gifts, Who of Thy divine providence hast appointed divers Orders in Thy Church ; Give Thy grace, we humbly beseech Thee, to all those who have been called to any office and administration in the same ; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy holy Church ; through Jesus Christ our Lord. *Amen.*

Or this, being more especially for the Minister of the Parish.

MOST merciful Father, we beseech Thee to send upon Thy servant, the minister of this parish, Thy

For the right use of Holy Scripture.

BLESSED Lord, Who hast caused all holy Scriptures to be written for our learning ; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

For God's blessing on the Labours of His Ministers.

O LORD Jesu Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee ; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

Or this, being more especially for the Minister of the Parish.*

MOST merciful Father, we beseech Thee to send down upon Thy servant, the minister of this parish, Thy heavenly blessing ; and so endue him with Thy holy Spirit, that he, preaching Thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine ; but also may be to such as believe a wholesome example, in word, in conver-

* When there is *more than one* the requisite words of this Collect should be used in the *plural*.

sation, in love, in faith, in chastity, and in purity ; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, Who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

For the whole Catholick Church.

ALMIGHTY and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified ; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and Godly serve Thee ; through our Lord and Saviour Jesus Christ. *Amen.*

Or this.

LORD, we beseech Thee to keep Thy household the Church in continual Godliness ; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name ; through Jesus Christ our Lord. *Amen.*

For Unity.

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone ; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee ; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Apostolical Ministry.

ALMIGHTY God, and heavenly Father, Who, of Thine infinite love and goodness towards us, hast given to us Thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; Who, after he had made perfect our redemption by His death, and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry He gathered together a great flock in all the parts of the world, to set forth the eternal praise of Thy Holy Name : For these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to us Thy servants here present the same Office and Ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks, we praise and worship Thee ; and we humbly beseech Thee, by the same Thy blessed Son, to grant unto all, which either here or elsewhere call upon Thy holy Name, that we may continue to shew ourselves thankful unto Thee for these and all other Thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of Thee and Thy Son, by the Holy Spirit. So that as well by Thy Ministers, as by them over whom they are appointed, Thy holy Name may be for ever glorified, and Thy blessed kingdom enlarged ; through the same Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, world without end. *Amen.*

Benedictory Prayer.

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us, and remain with us always. *Amen.*

MONDAY.

Morning Prayer.

The Service for each Morning and Evening of the six working Days should commence with the reading of one or both of the Lessons for the Day, or of some other portion of Holy Scripture.

PSALM 1.

(Not to be said on the First Day of the Month.)

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 *But his delight is in the law of the Lord: and in His law will he exercise himself day and night.*

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 *His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.*

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 *Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.*

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or PSALM 34.

(Not to be said on the Sixth Day of the Month.)

I WILL alway give thanks unto the Lord: His praise shall ever be in my mouth.

2 *My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.*

3 O praise the Lord with me: and let us magnify His Name together.

4 *I sought the Lord, and He heard me: yea, He delivered me out of all my fear.*

5 They had an eye unto Him, and were lightened: and their faces were not ashamed.

6 *Lo, the poor crieth and the Lord heareth him: yea, and saveth him out of all his troubles.*

7 The angel of the Lord tarrieth round about them that fear Him: and delivereth them.

8 *O taste, and see, how gracious the Lord is: blessed is the man that trusteth in Him.*

9 O fear the Lord, ye that are His saints: for they that fear Him lack nothing.

10 *The lions do lack, and suffer hunger: but they who seek the Lord shall want no manner of thing that is good.*

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 *What man is he that lusteth to live : and would fain see good days ?*

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 *Eschew evil, and do good : seek peace, and ensue it.*

15 The eyes of the Lord are over the righteous : and His ears are open unto their prayers.

16 *The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.*

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 *The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.*

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 *He keepeth all his bones : so that not one of them is broken.*

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 *The Lord delivereth the souls of His servants : and all they that put their trust in Him shall not be destitute.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 128.

(Not to be said on the Twenty-seventh Day of the Month.)

BLESSED are all they that fear the Lord : and walk in His ways.

2 *For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.*

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 *Thy children like the olive-branches : round about thy table.*

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 *The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.*

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then, all kneeling down, the Person officiating shall say :—

LET us acknowledge and confess before God our manifold sins and wickedness, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy.

*The Confession to be said of the whole Family after the
Person officiating.*

ALMIGHTY and most merciful Father ; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake ; That we may hereafter live a Godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

The Amen at the end of this and of the other Confessions used in these Services is, as at the end of the Lord's Prayer, to be said by all,—by the Person officiating, as well as by the rest of the Family.

*Here, if a Bishop or Priest be present, let him be requested to give the Absolution ; otherwise let the officiating Person say the following Collect.**

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee ; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved ; through Christ our Lord. Amen.

* See the *Preface*.

The Absolution or Remission of sins, to be pronounced by a Bishop or Priest alone, standing ; the rest of the Family still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, Who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His holy Spirit, that those things may please Him, which we do at this present; and that the rest of our life hereafter may be pure, and holy ; so that at the last we may come to His eternal joy ; through Jesus Christ our Lord. *Amen.*

*The rest of the Service as usual ; excepting that, when the Absolution is given, the following Sentences are to be omitted. **

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our

* This Rubrick applies throughout these Services, with respect to these same Sentences preceding the Lord's Prayer. It is in accordance with the usage of the Liturgy, wherein these precautionary Sentences never precede the Lord's Prayer *after an actual Absolution.*

daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.*

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

For Grace to keep God's Commandments.

O LORD God, Who knowest that we are not able of ourselves to walk in Thy commandments and to serve Thee, be pleased to help and strengthen us by Thy special grace, that we may daily perform our duty towards Thee, and towards our neighbour.

O God, give us grace to believe in Thee, to fear Thee, and to love Thee with all our heart, with all our mind, with all our soul, and with all our strength; to worship Thee, to give Thee thanks, to put our whole trust in Thee, to call upon Thee, to

* See the *Preface*.

honour Thy holy Name and Thy Word, and to serve Thee truly all the days of our life.

And give us grace, O Lord, to love our neighbour as ourselves, and to do to all men as we would they should do unto us: To love, honour, and succour our parents: To honour and obey the Queen, and all that are put in authority under her: To submit ourselves to all our governors, teachers, spiritual pastors and masters: To order ourselves lowly and reverently to all our betters: To hurt no body by word or deed: To be true and just in all our dealings: To bear no malice nor hatred in our hearts: To keep our hands from picking and stealing, and our tongues from evil-speaking, lying, and slandering: To keep our bodies in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get our own living, and to do our duty in that state of life, unto which it hath pleased Thee to call us.

Lord, have mercy upon us, and write all Thy laws in our hearts, we beseech Thee.

For all Christian people.

ALMIGHTY God, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

Or this, for the Clergy and People.

ALMIGHTY and everlasting God, Who alone work-
est great marvels; Send down upon our Bishops,
and Curates, and all Congregations committed to
their charge, the healthful Spirit of Thy grace; and
that they may truly please Thee, pour upon them
the continual dew of Thy blessing. Grant this, O
Lord, for the honour of our Advocate and Mediator,
Jesus Christ. *Amen.*

A General Thanksgiving.

ACCEPT, we pray Thee, most gracious God, of our
unfeigned thanks for all Thy goodness and loving-
kindness towards us from our youth up even until
now, particularly for Thy great mercy in [*defending
us from all the perils and dangers
of the past night.] And, we be-
seech Thee, give us such a lively
and lasting sense of what from
time to time Thou hast done for
us, that we may not grow secure
and careless in our obedience, by
presuming upon Thy great and undeserved good-
ness; but that it may lead us to repentance, and
move us to be the more diligent and zealous in
all the duties of our Religion. And this we beg for
the sake of our blessed Lord and Saviour. *Amen.*

* *When disturb-
ances of any kind
befall a Family, in-
stead of this say,—
that, notwithstand-
ing our dangers, we
are brought in safe-
ty to the beginning
of this day.*

For the Acceptance of our Prayers.

ASSIST us mercifully, O Lord, in these our suppli-
cations and prayers, and dispose the way of Thy
servants towards the attainment of everlasting sal-

vation ; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help ; through Jesus Christ our Lord. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Evening Prayer.

PSALM 89 (*Part*).

(*Not to be said on the Seventeenth Day of the Month.*)

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing Thy truth from one generation to another.

2 *For I have said, Mercy shall be set up for ever : Thy truth shalt Thou stablish in the heavens.*

3 I have made a covenant with My chosen : I have sworn unto David My servant ;

4 *Thy seed will I stablish for ever : and set up thy throne from one generation to another.*

5 O Lord, the very heavens shall praise Thy wondrous works : and Thy truth in the congregation of the saints.

6 *For who is he among the clouds : that shall be compared unto the Lord ?*

7 And what is he among the gods : that shall be like unto the Lord ?

8 *God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about Him.*

9 O Lord God of hosts, who is like unto Thee : Thy truth, most mighty Lord, is on every side.

10 *Thou rulest the raging of the sea : Thou stillest the waves thereof when they arise.*

11 Thou hast subdued Egypt, and destroyed it : Thou hast scattered Thine enemies abroad with Thy mighty arm.

12 *The heavens are Thine, the earth also is Thine : Thou hast laid the foundation of the round world, and all that therein is.*

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in Thy Name.

14 *Thou hast a mighty arm : strong is Thy hand, and high is Thy right hand.*

15 Righteousness and equity are the habitation of Thy seat : mercy and truth shall go before Thy face.

16 *Blessed is the people, O Lord, that can rejoice in Thee : they shall walk in the light of Thy countenance.*

17 Their delight shall be daily in Thy Name : and in Thy righteousness shall they make their boast.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 101.

(Not to be said on the Nineteenth Day of the Month.)

My song shall be of mercy and judgement: unto Thee, O Lord, will I sing.

2 *O let me have understanding: in the way of Godliness.*

3 When wilt Thou come unto me: I will walk in my house with a perfect heart.

4 *I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.*

5 A froward heart shall depart from me: I will not know a wicked person.

6 *Whoso privily slandereth his neighbour: him will I destroy.*

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 *Mine eyes look upon such as are faithful in the land: that they may dwell with me.*

9 Whoso leadeth a Godly life: he shall be my servant.

10 *There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight.*

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or PSALM 119 (Part).

(Not to be said on the Twenty-fourth Day of the Month.)

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after Thy word.

10 *With my whole heart have I sought Thee : O let me not go wrong out of Thy commandments.*

11 Thy words have I hid within my heart : that I should not sin against Thee.

12 *Blessed art Thou, O Lord : O teach me Thy statutes.*

13 With my lips have I been telling : of all the judgements of Thy mouth.

14 *I have had as great delight in the way of Thy testimonies : as in all manner of riches.*

15 I will talk of Thy commandments : and have respect unto Thy ways.

16 *My delight shall be in Thy statutes : and I will not forget Thy word.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

LET us acknowledge and confess before God our manifold sins and wickedness, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy.

ALMIGHTY and most merciful Father ; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires

of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a Godly, righteous, and sober life, To the glory of Thy holy name. Amen.

Here, if a Bishop or Priest be present, follows the Absolution (for which see page 88); otherwise, as before, the following Collect.

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Christ our Lord. Amen.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

O LORD, shew Thy mercy upon us.
And grant us Thy salvation.

O Lord, save the Queen.

And mercifully hear us when we call upon Thee.

Endue Thy Ministers with righteousness.

And make Thy chosen people joyful.

O Lord, save Thy people.

And bless Thine inheritance.

Give peace in our time, O Lord.

Because there is none other that fighteth for us.

but only Thou, O God.

O God, make clean our hearts within us.

And take not Thy holy Spirit from us.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. *Amen.*

For Mortification of the Spirit and the Flesh.

ALMIGHTY God, Who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all

things obey Thy blessed will ; through the same Thy Son Jesus Christ our Lord. *Amen.*

Or this, for abiding Grace.

LORD of all power and might, Who art the author and giver of all good things ; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same ; through Jesus Christ our Lord. *Amen.*

For God's Providential care, temporally and spiritually.

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love ; Keep us, we beseech Thee, this night and ever, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name ; through Jesus Christ our Lord. *Amen.*

For all Persons connected with us.

O LORD God, our heavenly Father, send Thy grace, we beseech Thee, unto all our relations, friends, and benefactors, and all for whom we are more especially bound to pray ; that they may worship Thee, serve Thee, and obey Thee, as they ought to do. And we pray Thee to send them all things that be needful both for their souls and bodies ; to be merciful unto them, and forgive them their sins ; and that it may please Thee to save and defend them in all dangers ghostly and bodily ; to keep them from all sin and wickedness, and from their ghostly enemy, and from everlasting death. And this we

trust Thou wilt do of Thy mercy and goodness, for them, for us, and all Thy people, through our Lord Jesus Christ. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men; particularly [**to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them: and*] for the mercies and benefits of the past day. We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

A Prayer of St. Chrysostom.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two

or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

TUESDAY.

Morning Prayer.

PSALM 11.

(Not to be said on the Second Day of the Month.)

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 *For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.*

3 For the foundations will be cast down: and what hath the righteous done?

4 *The Lord is in His holy temple: the Lord's seat is in heaven.*

5 His eyes consider the poor: and His eyelids try the children of men.

6 *The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth His soul abhor.*

7 Upon the ungodly He shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 *For the righteous Lord loveth righteousness : His countenance will behold the thing that is just.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 139.

(Not to be said on the Twenty-ninth Day of the Month.)

O LORD, Thou hast searched me out, and known me : Thou knowest my down-sitting, and mine up-rising ; Thou understandest my thoughts long before.

2 *Thou art about my path, and about my bed : and spiest out all my ways.*

3 For lo, there is not a word in my tongue : but Thou, O Lord, knowest it altogether.

4 *Thou hast fashioned me behind and before : and laid Thine hand upon me.*

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 *Whither shall I go then from Thy Spirit : or whither shall I go then from Thy presence ?*

7 If I climb up into heaven, Thou art there : if I go down to hell, Thou art there also.

8 *If I take the wings of the morning : and remain in the uttermost parts of the sea ;*

9 Even there also shall Thy hand lead me : and Thy right hand shall hold me.

10 *If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.*

11 Yea, the darkness is no darkness with Thee, but the night is as clear as the day : the darkness and light to Thee are both alike.

12 *For my reins are Thine : Thou hast covered me in my mother's womb.*

13 I will give thanks unto Thee, for I am fearfully and wonderfully made : marvellous are Thy works, and that my soul knoweth right well.

14 *My bones are not hid from Thee : though I be made secretly, and fashioned beneath in the earth.*

15 Thine eyes did see my substance, yet being imperfect : and in Thy book were all my members written ;

16 *Which day by day were fashioned : when as yet there was none of them.*

17 How dear are Thy counsels unto me, O God : O how great is the sum of them !

18 *If I tell them, they are more in number than the sand : when I wake up I am present with Thee.*

19 Wilt Thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 *For they speak unrighteously against Thee : and Thine enemies take Thy Name in vain.*

21 Do not I hate them, O Lord, that hate Thee : and am not I grieved with those that rise up against Thee ?

22 *Yea, I hate them right sore : even as though they were mine enemies.*

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 *Look well if there be any way of wickedness in me: and lead me in the way everlasting.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or PSALM 146.

(Not to be said on the Last Day of the Month.)

PRAISE the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 *O put not your trust in princes, nor in any child of man: for there is no help in them.*

3 For when the breath of man goeth forth he shall turn again to his earth: and then all his thoughts perish.

4 *Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.*

5 Who made heaven and earth, the sea, and all that therein is: Who keepeth His promise for ever;

6 *Who helpeth them to right that suffer wrong: Who feedeth the hungry.*

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 *The Lord helpeth them that are fallen: the Lord careth for the righteous.*

9. The Lord careth for the strangers; He defendeth the fatherless and widow : as for the way of the ungodly, He turneth it upside down.

10 *The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

LET us acknowledge and confess before God our manifold sins and wickedness, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy.

ALMIGHTY and most merciful Father ; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake ; That we may hereafter live a Godly, righteous, and sober life, To the glory of Thy holy name. Amen.



Here, if a Bishop or Priest be present, follows the Absolution (for which see page 88); otherwise, as before, the following Collect.

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

O LORD, save Thy servants;

Who put their trust in Thee.

Send us help from Thy holy place;

And evermore mightily defend us.

Let the enemy have no advantage of us;

Nor the wicked approach to hurt us.

Be unto us, O Lord, a strong tower,

From the face of our enemy.

O Lord, hear our prayers.

And let our cry come unto Thee.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.

O GOD, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life ; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure ; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. *Amen.*

For Peace.

O GOD, Who art the author of peace and lover of concord ; in knowledge of Whom standeth our eternal life, Whose service is perfect freedom ; Defend us Thy humble servants in all assaults of our enemies ; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

Or this, for Daily Renewal.

ALMIGHTY God, Who hast given us Thy only-begotten Son to take our nature upon Him, and to be born of a pure Virgin ; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit ; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. *Amen.*

For Grace.

O LORD, our heavenly Father, Almighty and everlasting God, Who hast safely brought us to the beginning of this day ; Defend us in the same with Thy mighty power : and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight ; through Jesus Christ our Lord. *Amen.*

Or this.

O GOD, Who declarest Thy almighty power most chiefly in shewing mercy and pity ; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure ; through Jesus Christ our Lord. *Amen.*

For all Conditions of men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men ; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church ; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those, who are any ways afflicted, or distress-

ed, in mind, body, or estate ; [** especially those for*

** This to be said
when any desire
the prayers of the
Family.*

whom our prayers are desired ;]

that it may please Thee to comfort and relieve them, according

to their several necessities, giving

them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ His sake. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us and to all men : particularly [** to those*

** This to be said
when any that have
been prayed for desire
to return praise.*

*who desire now to offer up their
praises and thanksgivings for Thy
late mercies vouchsafed unto them :*

and] for Thy watchful Providence

over us during the night past. We bless Thee for our creation, preservation, and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth Thy praise, not only with our lips, but in our lives ; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days ; through Jesus Christ our Lord, to Whom with Thee and the Holy

Ghost be all honour and glory, world without end.
Amen.

For the Acceptance of our Prayers.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Evening Prayer.

PSALM 36.

(Not to be said on the Seventh Day of the Month.)

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 *For he flattereth himself in his own sight: until his abominable sin be found out.*

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 *He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.*

5 Thy mercy, O Lord, reacheth unto the heavens: and Thy faithfulness unto the clouds.

6 *Thy righteousness standeth like the strong mountains : Thy judgements are like the great deep.*

7 Thou, Lord, shalt save both man and beast ; How excellent is Thy mercy, O God : and the children of men shall put their trust under the shadow of Thy wings.

8 *They shall be satisfied with the plenteousness of Thy house : and Thou shalt give them drink of Thy pleasures, as out of the river.*

9 For with Thee is the well of life : and in Thy light shall we see light.

10 *O continue forth Thy loving-kindness unto them that know Thee : and Thy righteousness unto them that are true of heart.*

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 *There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 91.

(Not to be said on the Eighteenth Day of the Month.)

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 *I will say unto the Lord, Thou art my hope, and my stronghold : my God, in Him will I trust.*

3 For He shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 *He shall defend thee under His wings, and thou shalt be safe under His feathers : His faithfulness and truth shall be thy shield and buckler.*

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 *For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.*

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 *Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.*

9 For Thou, Lord, art my hope : Thou hast set Thine house of defence very high.

10 *There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.*

11 For He shall give His angels charge over thee : to keep thee in all thy ways.

12 *They shall bear thee in their hands : that thou hurt not thy foot against a stone.*

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 *Because he hath set his love upon Me, therefore will I deliver him : I will set him up, because he hath known My Name.*

15 He shall call upon Me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 *With long life will I satisfy him : and shew him My salvation.*

Glory be to the Father, and to the Son: and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 104 (Part).

(Not to be said on the Twentieth Day of the Month.)

O LORD, how manifold are Thy works : in wisdom hast Thou made them all ; the earth is full of Thy riches.

25 *So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.*

26 There go the ships, and there is that Leviathan : whom Thou hast made to take his pastime therein.

27 *These wait all upon Thee : that Thou mayest give them meat in due season.*

28 When Thou givest it them they gather it : and when Thou openest Thy hand they are filled with good.

29 *When Thou hidest Thy face they are troubled : when Thou takest away their breath they die, and are turned again to their dust.*

30 When Thou lettest Thy breath go forth they shall be made : and Thou shalt renew the face of the earth.

31 *The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in His works.*

32 The earth shall tremble at the look of Him : if He do but touch the hills, they shall smoke.

33 *I will sing unto the Lord as long as I live : I will praise my God while I have my being.*

34 And so shall my words please Him : my joy shall be in the Lord.

35 *As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

LET us acknowledge and confess before God our manifold sins and wickedness, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy.

ALMIGHTY and most merciful Father ; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; According to Thy promises declared unto mankind in Christ Jesu our Lord.

And grant, O most merciful Father, for His sake ;
That we may hereafter live a Godly, righteous, and
sober life, To the glory of Thy holy Name. Amen.

*Here, if a Bishop or Priest be present, follows the Absolution (for
which see page 88) ; otherwise, as before, the following Collect.*

O LORD, we beseech Thee, mercifully hear our
prayers, and spare all those who confess their sins
unto Thee ; that they, whose consciences by sin are
accused, by Thy merciful pardon may be absolved ;
through Christ our Lord. Amen.

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, Which art in heaven, Hallowed be
Thy Name. Thy kingdom come. Thy will be done
in earth, As it is in heaven. Give us this day our
daily bread. And forgive us our trespasses, As we
forgive them that trespass against us. And lead us
not into temptation ; But deliver us from evil : For
Thine is the kingdom, The power, and the glory,
For ever and ever. Amen.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.

O GOD, Whose blessed Son was manifested that
He might destroy the works of the devil, and make
us the sons of God, and heirs of eternal life ; Grant
us, we beseech Thee, that, having this hope, we may

purify ourselves, even as He is pure ; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end *Amen.*

For Peace.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed ; Give unto Thy servants that peace which the world cannot give ; that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies may pass our time in rest and quietness ; through the merits of Jesus Christ our Saviour. *Amen.*

Or this.

O GOD, Whose never-failing providence ordereth all things both in heaven and earth ; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us ; through Jesus Christ our Lord. *Amen.*

For Aid against all Perils.

LIGHTEN our darkness, we beseech Thee, O Lord ; and by Thy great mercy defend us from all perils and dangers of this night ; for the love of Thy only Son, our Saviour, Jesus Christ. *Amen.*

For all Persons connected with us.

O LORD God, our heavenly Father, send Thy grace, we beseech Thee, unto all our relations, friends, and benefactors, and all for whom we are

more especially bound to pray; that they may worship Thee, serve Thee, and obey Thee, as they ought to do. And we pray Thee to send them all things that be needful both for their souls and bodies; to be merciful unto them, and forgive them their sins; and that it may please Thee to save and defend them in all dangers ghostly and bodily; to keep them from all sin and wickedness, and from their ghostly enemy, and from everlasting death. And this we trust Thou wilt do of Thy mercy and goodness, for them, for us, and all Thy people, through our Lord Jesus Christ. *Amen.*

A General Thanksgiving.

O LORD God, our heavenly Father, Who art the giver of all goodness, we Thine unworthy servants do pray Thee to accept of our unfeigned thanks for the abundance of Thy loving-kindness towards us from our youth up even until now, particularly for Thy great mercy [**this day in sending us all things needful both for our souls and bodies.*] And, we beseech Thee, give us such a lively and lasting sense of what from time to time Thou hast done for us, that we may not grow secure and careless in our obedience, by presuming upon Thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion. Let truth and justice, brotherly kind-

** When perils
of any kind befall
a Family, instead
of this say, — in
that, notwithstanding
our dangers, we
are brought in safety
to the close of
another day.*

ness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make our Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

For the Acceptance of our Prayers.

ALMIGHTY and everlasting God, Who dost govern all things in heaven and earth ; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life ; through Jesus Christ our Lord. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

WEDNESDAY.

Morning Prayer.

PSALM 15.

(Not to be said on the Third Day of the Month.)

LORD, who shall dwell in Thy tabernacle : or who shall rest upon Thy holy hill ?

2 *Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.*

3 He that hath used no deceit in his tongue, nor

done evil to his neighbour : and hath not slandered his neighbour.

4 *He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.*

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 *He that hath not given his money upon usury : nor taken reward against the innocent.*

7 Whoso doeth these things : shall never fall.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 103 (Part).

(Not to be said on the Twentieth Day of the Month.)

PRAISE the Lord, O my soul : and all that is within me praise His holy Name.

2 *Praise the Lord, O my soul : and forget not all His benefits ;*

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 *Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;*

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 *The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.*

7 He shewed His ways unto Moses : His works unto the children of Israel.

8 *The Lord is full of compassion and mercy : long-suffering, and of great goodness.*

9 He will not alway be chiding : neither keepeth He His anger for ever.

10 *He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.*

11 For look how high the heaven is in comparison of the earth : so great is His mercy also toward them that fear Him.

12 *Look how wide also the east is from the west : so far hath He set our sins from us.*

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear Him.

14 *For He knoweth whereof we are made : He remembereth that we are but dust.*

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 *For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.*

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him : and His righteousness upon children's children ;

18 *Even upon such as keep His covenant : and think upon His commandments to do them.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 143.

(Not to be said on the Twenty-ninth Day of the Month.)

HEAR my prayer, O Lord, and consider my desire :
hearken unto me for Thy truth and righteousness'
sake.

2 *And enter not into judgment with Thy servant :
for in Thy sight shall no man living be justified.*

3 For the enemy hath persecuted my soul ; he
hath smitten my life down to the ground : he hath
laid me in the darkness, as the men that have been
long dead.

4 *Therefore is my spirit vexed within me : and my
heart within me is desolate.*

5 Yet do I remember the time past ; I muse upon
all Thy works : yea, I exercise myself in the works
of Thy hands.

6 *I stretch forth my hands unto Thee : my soul
gaspeth unto Thee as a thirsty land.*

7 Hear me, O Lord, and that soon, for my spirit
waxeth faint : hide not Thy face from me, lest I be
like unto them that go down into the pit.

8 *O let me hear Thy loving-kindness betimes in the
morning, for in Thee is my trust : shew Thou me the
way that I should walk in, for I lift up my soul unto
Thee.*

9 Deliver me, O Lord, from mine enemies : for
I flee unto Thee to hide me.

10 *Teach me to do the thing that pleaseth Thee, for
Thou art my God : let Thy loving Spirit lead me forth
into the land of righteousness.*

11 Quicken me, O Lord, for Thy Name's sake :
and for Thy righteousness' sake bring my soul out of
trouble.

12 *And of Thy goodness slay mine enemies : and
destroy all them that vex my soul ; for I am Thy ser-
vant.*

Glory be to the Father, and to the Son : and to the
Holy Ghost ;

*As it was in the beginning, is now, and ever shall
be : world without end. Amen.*

Then, all kneeling, shall follow :—

COLLECT FOR THE DAY.*

ALMIGHTY God, we beseech Thee graciously to
behold this Thy family, for which our Lord Jesus
Christ was contented to be betrayed, and given up
into the hands of wicked men, and to suffer death
upon the cross, Who now liveth and reigneth with
Thee and the Holy Ghost, ever one God, world
without end. *Amen.*

Then shall be said, in the usual manner, the following LITANY.

O God the Father, of heaven : have mercy upon us
miserable sinners.

*O God the Father, of heaven : have mercy upon us
miserable sinners*

O God the Son, Redeemer of the world : have mercy
upon us miserable sinners.

*O God the Son, Redeemer of the world : have mercy
upon us miserable sinners.*

* On *Ash-Wednesday* the Collect proper for that day should
here be used.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take Thou vengeance of our sins : spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from Thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

By the mystery of Thy holy Incarnation ; by Thy holy Nativity and Circumcision ; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By Thine Agony and bloody Sweat ; by Thy Cross and Passion ; by Thy precious Death and Burial ; by Thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord God ; and that it may please Thee to rule and govern Thy holy Church universal in the right way ;

We beseech Thee to hear us, good Lord.

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy Servant *VICTORIA*, our most gracious Queen and Governor ;

We beseech Thee to hear us, good Lord.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, (*especially the Bishop and Clergy over us in this place,*) with true knowledge and understanding of Thy word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep all Thy people, *especially our relations, friends, and neighbours ;*

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy word, and to

receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech Thee to hear us, good Lord.

That it may please Thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word ;

We beseech Thee to hear us, good Lord.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

O Lord, deal not with us after our sins.

Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to

nought; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for Thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for Thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Thanksgiving for Regeneration and Prayer for Renewal.

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee : Increase this knowledge, and confirm this faith in us evermore. And as we have been baptized into the Name, so give us grace to follow the Example, of our Saviour Christ, and to be made like unto Him ; that, as He died, and rose again for us, so we, who are baptized, may die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and Godliness of living. Grant this, O Heavenly Father, for Jesus

Christ's sake, our blessed Saviour and Redeemer.
Amen.

For the Acceptance of our Prayers.

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. *Amen.*

Benedictory Prayer.

THE Lord bless us, and keep us; the Lord lift up the light of His countenance upon us, and give us peace, now and for evermore. *Amen.*

Evening Prayer.

PSALM 32.

(Not to be said on the Sixth Day of the Month.)

BLESSED is he whose unrighteousness is forgiven: and whose sin is covered.

2 *Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.*

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 *For Thy hand is heavy upon me day and night: and my moisture is like the drougt in summer.*

5 I will acknowledge my sin unto Thee: and mine unrighteousness have I not hid.



6 *I said, I will confess my sins unto the Lord : and so Thou forgavest the wickedness of my sin.*

7 For this shall every one that is Godly make his prayer unto Thee, in a time when Thou mayest be found : but in the great water-floods they shall not come nigh him.

8 *Thou art a place to hide me in, Thou shalt preserve me from trouble : Thou shalt compass me about with songs of deliverance.*

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with Mine eye.

10 *Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.*

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 *Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 126.

(Not to be said on the Twenty-seventh Day of the Month.)

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 *Then was our mouth filled with laughter : and our tongue with joy.*

3 Then said they among the heathen : the Lord hath done great things for them.

4 *Yea, the Lord hath done great things for us already : whereof we rejoice.*

5 Turn our captivity, O Lord : as the rivers in the south.

6 *They that sow in tears : shall reap in joy.*

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 141.

(Not to be said on the Twenty-ninth Day of the Month.)

LORD, I call upon Thee, haste Thee unto me ; and consider my voice when I cry unto Thee.

2 *Let my prayer be set forth in Thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.*

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 *O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.*

5 Let the righteous rather smite me friendly :
and reprove me.

6 *But let not their precious balms break my head :
yea, I will pray yet against their wickedness.*

7 Let their judges be overthrown in stony places :
that they may hear my words, for they are sweet.

8 *Our bones lie scattered before the pit : like as when
one breaketh and heweth wood upon the earth.*

9 But mine eyes look unto Thee, O Lord God :
in Thee is my trust, O cast not out my soul.

10 *Keep me from the snare that they have laid for
me : and from the traps of the wicked doers.*

11 Let the ungodly fall into their own nets to-
gether : and let me ever escape them.

*Glory be to the Father, and to the Son : and to the
Holy Ghost ;*

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

Let us humbly confess our sins before Almighty
God.

*The Confession to be said of the whole Family after the
Person officiating.*

O MOST mighty God, Who art greatly to be feared
in the council of the saints, and to be had in rever-
ence of all them that are round about Thee ; We
Thy sinful creatures here assembled do humbly con-
fess that our crying sins have deserved nothing but
the greatest of Thy wrath and indignation, and to
bring down Thy heavy judgments upon us. But, O

gracious God, lay not our sins (which nothing but the blood of Thy Son can expiate), Lay them not to our charge; Nor let them ever be required of us. Be merciful, O Lord, be merciful unto Thy people, whom Thou hast redeemed; And be not angry with us for ever: But pardon us for Thy mercies sake, through the merits of Thy Son Jesus Christ our Lord. Amen.

Here, if a Bishop or Priest be present, follows the Absolution (for which see page 88); otherwise, this Collect shall be said.

ALMIGHTY and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

O LORD, save Thy servants;

That put their trust in Thee.

Send unto them help from above.

And evermore mightily defend them.

Help us, O God our Saviour.

And for the glory of Thy Name deliver us; be merciful to us sinners, for Thy Name's sake.

O Lord, hear our prayer.

And let our cry come unto Thee.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.

ALMIGHTY God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, Who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

For Grace to withstand temptation.

O God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

Or this.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God; through Jesus Christ our Lord. *Amen.*

For Defence against all enemies.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

Or this, for Deliverance from judgments.

GRANT, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

*For the whole state of Christ's Church militant here in earth.**

ALMIGHTY and everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and Godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and specially Thy Servant *VICTORIA* our Queen; that under her we may be Godly and quietly governed: And grant unto her whole Council, and to all that are put in autho-

* If this Prayer be considered too long, the Intercessory Collect for *Friday Evening* may be used instead.

rity under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this family here present; that, with meek heart and due reverence, they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Thanksgiving for Regeneration and Prayer for Renewal.

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. And as we have

been baptized into the Name, so give us grace to follow the Example, of our Saviour Christ, and to be made like unto Him; that, as He died, and rose again for us, so we, who are baptized, may die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and Godliness of living. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Saviour and Redeemer. *Amen.*

For the Acceptance of our Prayers.

ALMIGHTY God, the fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

Benedictory Prayer.

THE Lord bless us, and keep us; the Lord lift up the light of His countenance upon us, and give us peace, now and for evermore. *Amen.*

THURSDAY.

Morning Prayer.

PSALM 24.

(Not to be said on the Fifth Day of the Month.)

THE earth is the Lord's, and all that therein is :
the compass of the world, and they that dwell
therein.

2 *For He hath founded it upon the seas : and prepared it upon the floods.*

3 Who shall ascend into the hill of the Lord : or
who shall rise up in His holy place ?

4 *Even he that hath clean hands, and a pure heart :
and that hath not lift up his mind unto vanity, nor
sworn to deceive his neighbour.*

5 He shall receive the blessing from the Lord :
and righteousness from the God of his salvation.

6 *This is the generation of them that seek Him : even
of them that seek thy face, O Jacob.*

7 Lift up your heads, O ye gates, and be ye lift
up, ye everlasting doors : and the King of glory shall
come in.

8 *Who is the King of glory : it is the Lord strong
and mighty, even the Lord mighty in battle.*

9 Lift up your heads, O ye gates, and be ye lift
up, ye everlasting doors : and the King of glory shall
come in.

10 *Who is the King of glory : even the Lord of
hosts, He is the King of glory.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 37 (Part).

(Not to be said on the Seventh Day of the Month.)

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and He shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in Him : and He shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon Him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean

gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 *The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.*

13 The Lord shall laugh him to scorn : for He hath seen that his day is coming.

14 *The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.*

15 Their sword shall go through their own heart : and their bow shall be broken.

16 *A small thing that the righteous hath : is better than great riches of the ungodly.*

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 *The Lord knoweth the days of the Godly : and their inheritance shall endure for ever.*

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 *As for the ungodly, they shall perish ; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 112.

(Not to be said on the Twenty-third Day of the Month.)

BLESSED is the man that feareth the Lord : he hath great delight in His commandments.

2 *His seed shall be mighty upon earth : the generation of the faithful shall be blessed.*

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 *Unto the Godly there ariseth up light in the darkness : he is merciful, loving, and righteous.*

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 *For he shall never be moved : and the righteous shall be had in everlasting remembrance.*

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 *His heart is established, and will not shrink : until he see his desire upon his enemies.*

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 *The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

LET us acknowledge and confess before God our manifold sins and wickedness, to the end that we

may obtain forgiveness of the same, by His infinite goodness and mercy.

ALMIGHTY and most merciful Father ; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake ; That we may hereafter live a Godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

Here, if a Bishop or Priest be present, follows the Absolution (for which see page 88) ; otherwise, as before, the following Collect.

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee ; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved ; through Christ our Lord. Amen.

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done

in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.*

O GOD the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

For Grace to keep God's commandments.

O LORD God, Who knowest that we are not able of ourselves to walk in Thy commandments and to serve Thee, be pleased to help and strengthen us by Thy special grace, that we may daily perform our duty towards Thee, and towards our neighbour.

O God, give us grace to believe in Thee, to fear Thee, and to love Thee with all our heart, with all our mind, with all our soul, and with all our

* On *The Ascension-day* the Collect proper for that day should here be used.

strength; to worship Thee, to give Thee thanks, to put our whole trust in Thee, to call upon Thee, to honour Thy holy Name and Thy Word, and to serve Thee truly all the days of our life.

And give us grace, O Lord, to love our neighbour as ourselves, and to do to all men as we would they should do unto us: To love, honour, and succour our parents: To honour and obey the Queen, and all that are put in authority under her: To submit ourselves to all our governors, teachers, spiritual pastors and masters: To order ourselves lowly and reverently to all our betters: To hurt no body by word or deed: To be true and just in all our dealings: To bear no malice nor hatred in our hearts: To keep our hands from picking and stealing, and our tongues from evil-speaking, lying, and slandering: To keep our bodies in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get our own living, and to do our duty in that state of life, unto which it hath pleased Thee to call us.

Lord, have mercy upon us, and write all Thy laws in our hearts, we beseech Thee.

For the whole Catholick Church.

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy: and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

Or this.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. *Amen.*

A General Thanksgiving.

ACCEPT, we pray Thee, most gracious God, of our unfeigned thanks for all Thy goodness and loving-kindness towards us from our youth up even until now, particularly for Thy great mercy in [*defending us from all the perils and dangers of the past night.] And, we beseech Thee, give us such a lively and lasting sense of what from time to time Thou hast done for us, that we may not grow secure and careless in our obedience, by presuming upon Thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion. And this we beg for the sake of our blessed Lord and Saviour. *Amen.*

** When disturbances of any kind befall a Family, instead of this say,—that, notwithstanding our dangers, we are brought in safety to the beginning of this day.*

For the Acceptance of our Prayers.

O GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Evening Prayer.

PSALM 37 (*Part*).

(Not to be said on the Seventh Day of the Month.)

FLEE from evil, and do the thing that is good : and dwell for evermore.

28 *For the Lord loveth the thing that is right : He forsaketh not His that be Godly, but they are preserved for ever.*

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 *The righteous shall inherit the land : and dwell therein for ever.*

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgment.

32 *The law of his God is in his heart : and his goings shall not slide.*

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 *The Lord will not leave him in his hand : nor condemn him when he is judged.*

35 Hope thou in the Lord, and keep His way, and He shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 *I myself have seen the ungodly in great power : and flourishing like a green bay-tree.*

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 *Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.*

39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 *But the salvation of the righteous cometh of the Lord: Who is also their strength in the time of trouble.*

41 And the Lord shall stand by them, and save them: He shall deliver them from the ungodly, and shall save them, because they put their trust in Him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or PSALM 46.

(Not to be said on the Ninth Day of the Month.)

GOD is our hope and strength: a very present help in trouble.

2 *Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.*

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 *The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.*

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 *The heathen make much ado, and the kingdoms are moved : but God hath shewed His voice, and the earth shall melt away.*

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 *O come hither, and behold the works of the Lord : what destruction He hath brought upon the earth.*

9 He maketh wars to cease in all the world : He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 *Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.*

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 133.

(Not to be said on the Twenty-eighth Day of the Month.)

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity.

2 *It is like the precious ointment upon the head, that*

ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 *For there the Lord promised His blessing: and life for evermore.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

LET us acknowledge and confess before God our manifold sins and wickedness, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy.

ALMIGHTY and most merciful Father ; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake ; That we may hereafter live a Godly, righteous, and sober life, To the glory of Thy holy Name. Amen.



Here, if a Bishop or Priest be present, follows the Absolution (for which see page 88); otherwise, as before, the following Collect.

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever, *Amen.*

O LORD, shew Thy mercy upon us;

And grant us Thy salvation.

O Lord, save the Queen.

And mercifully hear us when we call upon Thee.

Endue Thy Ministers with righteousness.

And make Thy chosen people joyful.

O Lord, save Thy people.

And bless Thine inheritance.

Give peace in our time, O Lord.

*Because there is none other that fighteth for us,
but only Thou, O God.*

O God, make clean our hearts within us.

And take not Thy holy Spirit from us.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.

O GOD the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

For the gift of Charity.

O LORD, Who hast taught us that all our doings without charity are nothing worth, Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son Jesus Christ's sake. *Amen.*

Or this, for the spirit of Wisdom.

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. *Amen.*

For God's Providential care, temporally and spiritually.

O LORD God, Who seest that we put not our trust in anything that we do; Mercifully grant that by Thy power we may be defended, this night and ever,

against all adversity; through Jesus Christ our Lord.
Amen.

For all Persons connected with us.

O LORD God, our heavenly Father, send Thy grace, we beseech Thee, unto all our relations, friends, and benefactors, and all for whom we are more especially bound to pray; that they may worship Thee, serve Thee, and obey Thee, as they ought to do. And we pray Thee to send them all things that be needful both for their souls and bodies; to be merciful unto them, and forgive them their sins; and that it may please Thee to save and defend them in all dangers ghostly and bodily; to keep them from all sin and wickedness, and from their ghostly enemy, and from everlasting death. And this we trust Thou wilt do of Thy mercy and goodness, for them, for us, and all Thy people, through our Lord Jesus Christ. *Amen.*

A General Thanksgiving.

O LORD God, our heavenly Father, Who art the giver of all goodness, we Thine unworthy servants do pray Thee to accept of our unfeigned thanks for the abundance of Thy loving-kindness towards us from our youth up even until now, particularly for Thy great mercy [*this day in sending us all things needful both for our souls and bodies.] And, we beseech Thee, give us such a lively and lasting sense of what from time to time Thou hast done for us, that we may not grow secure

** When perils of any kind befall a Family, instead of this say, — in that, notwithstanding our dangers, we are brought in safety to the close of another day.*

and careless in our obedience, by presuming upon Thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make our Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

FRIDAY.

Morning Prayer.

PSALM 25 (*Part*).

(*Not to be said on the Fifth Day of the Month.*)

UNTO Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me.

2 *For all they that hope in Thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.*

3 Shew me Thy ways, O Lord: and teach me Thy paths.

4 *Lead me forth in Thy truth, and learn me: for Thou art the God of my salvation; in Thee hath been my hope all the day long.*

5 Call to remembrance, O Lord, Thy tender mercies: and Thy loving-kindnesses, which have been ever of old.

6 *O remember not the sins and offences of my youth: but according to Thy mercy think Thou upon me, O Lord, for Thy goodness.*

7 Gracious and righteous is the Lord: therefore will He teach sinners in the way.

8 *Them that are meek shall He guide in judgment: and such as are gentle, them shall He learn His way.*

9 All the paths of the Lord are mercy and truth: unto such as keep His covenant, and His testimonies.

10 *For Thy Name's sake, O Lord: be merciful unto my sin, for it is great.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 51.

(Not to be said on the Tenth Day of the Month.)

HAVE mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

2 *Wash me thoroughly from my wickedness: and cleanse me from my sin.*

3 For I acknowledge my faults : and my sin is ever before me.

4 *Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.*

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 *But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.*

7 Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8 *Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.*

9 Turn Thy face from my sins : and put out all my misdeeds.

10 *Make me a clean heart, O God : and renew a right spirit within me.*

11 *Cast me not away from Thy presence : and take not Thy holy Spirit from me.*

12 *O give me the comfort of Thy help again : and stablish me with Thy free Spirit.*

13 *Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.*

14 *Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.*

15 *Thou shalt open my lips, O Lord : and my mouth shall shew Thy praise.*

16 *For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt offerings.*

17 *The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt Thou not despise.*

18 *O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.*

19 *Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine altar.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 130.

(Not to be said on the Twenty-seventh Day of the Month.)

OUT of the deep have I called unto Thee, O Lord :
Lord, hear my voice.

2 *O let Thine ears consider well : the voice of my
complaint.*

3 If Thou, Lord, wilt be extreme to mark what
is done amiss : O Lord, who may abide it ?

4 *For there is mercy with Thee : therefore shalt
Thou be feared.*

5 I look for the Lord ; my soul doth wait for
Him : in His word is my trust.

6 *My soul fleeth unto the Lord : before the morning
watch, I say, before the morning watch.*

7 O Israel, trust in the Lord, for with the Lord
there is mercy : and with Him is plenteous redemp-
tion.

8 *And He shall redeem Israel : from all his sins.*

Glory be to the Father, and to the Son : and to the
Holy Ghost ;

*As it was in the beginning, is now, and ever shall
be : world without end. Amen.*

COLLECT FOR THE DAY.*

ALMIGHTY and everlasting God, Who, of Thy
tender love towards mankind, hast sent Thy Son,
our Saviour Jesus Christ, to take upon Him our
flesh, and to suffer death upon the cross, that all

* On *Good Friday* the Collects proper for that day should
here be used.

mankind should follow the example of His great humility; Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of Godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. *Amen.*

O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O GOD the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O GOD the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take Thou vengeance of our sins : spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from Thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

By the mystery of Thy holy Incarnation ; by Thy holy Nativity and Circumcision ; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By Thine Agony and bloody Sweat ; by Thy Cross and Passion ; by Thy precious Death and Burial ; by Thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

We beseech Thee to hear us, good Lord.

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy Servant *VICTORIA*, our most gracious Queen and Governor;

We beseech Thee to hear us, good Lord.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, (*especially the Bishop and Clergy over us in this place,*) with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep all Thy people, *especially our relations, friends, and neighbours;*

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech Thee to hear us, good Lord.

That it may please Thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us true repent-

ance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word;

We beseech Thee to hear us, good Lord.

Son of God : we beseech Thee to hear us.

Son of God : we beseech Thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us Thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Lord, deal not with us after our sins.

Neither reward us after our iniquities.

Let us pray.

WE humbly beseech Thee, O Father, mercifully to look upon our infirmities ; and for the glory of Thy Name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Then shall the officiating Person say :—

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech Thee, O Lord.

Thanksgiving for Regeneration and Prayer for Renewal.

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee : Increase this knowledge, and confirm this faith in us evermore. And as we have been baptized into the Name, so give us grace to follow the Example, of our Saviour Christ, and to be made like unto Him ; that, as He died, and rose again for us, so we, who are baptized, may die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and Godliness of living. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Saviour and Redeemer. *Amen.*

For the Acceptance of our Prayers.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Benedictory Prayer.

THE Lord bless us, and keep us; the Lord lift up the light of His countenance upon us, and give us peace, now and for evermore. *Amen.*

Evening Prayer.

PSALM 25 (*Part*).

(Not to be said on the Fifth Day of the Month.)

WHAT man is he, that feareth the Lord: him shall He teach in the way that he shall choose.

12 *His soul shall dwell at ease: and his seed shall inherit the land.*

13 The secret of the Lord is among them that fear Him: and He will shew them His covenant.

14 *Mine eyes are ever looking unto the Lord: for He shall pluck my feet out of the net.*

15 Turn Thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 *The sorrows of my heart are enlarged: O bring Thou me out of my troubles.*

17 Look upon my adversity and misery: and forgive me all my sin.

18 *Consider mine enemies, how many they are: and they bear a tyrannous hate against me.*

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in Thee.

20 *Let perfectness and righteous dealing wait upon me: for my hope hath been in Thee.*

21 Deliver Israel, O God: out of all his troubles.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or PSALM 38.

(Not to be said on the Eighth Day of the Month.)

PUT me not to rebuke, O Lord, in Thine anger: neither chasten me in Thy heavy displeasure.

2 *For Thine arrows stick fast in me: and Thy hand presseth me sore.*

3 There is no health in my flesh, because of Thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 *For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.*

5 My wounds stink, and are corrupt: through my foolishness.

6 *I am brought into so great trouble and misery: that I go mourning all the day long.*

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 *I am feeble, and sore smitten: I have roared for the very disquietness of my heart.*

9 Lord, Thou knowest all my desire : and my groaning is not hid from Thee.

10 *My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.*

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 *They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.*

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 *I became even as a man that heareth not : and in whose mouth are no reproofs.*

15 For in Thee, O Lord, have I put my trust : Thou shalt answer for me, O Lord my God.

16 *I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.*

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 *For I will confess my wickedness : and be sorry for my sin.*

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 *They also that reward evil for good are against me : because I follow the thing that good is.*

21 Forsake me not, O Lord my God : be not Thou far from me.

22 Haste Thee to help me : O Lord God of my salvation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 39.

(Not to be said on the Eighth Day of the Month.)

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, Thou hast made my days as it were a span long : and mine age is even as nothing in respect of Thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in Thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 *I became dumb, and opened not my mouth : for it was Thy doing.*

11 Take Thy plague away from me : I am even consumed by the means of Thy heavy hand.

12 *When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.*

13 Hear my prayer, O Lord, and with Thine ears consider my calling : hold not Thy peace at my tears.

14 *For I am a stranger with Thee : and a sojourner, as all my fathers were.*

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Let us humbly confess our sins before Almighty God.

The Confession to be said of the whole Family after the Person officiating.

O most mighty God, and merciful Father, Who hast compassion upon all men, and hatest nothing that Thou hast made ; Who wouldest not the death of a sinner, but that he should rather turn from his

sin and be saved; Mercifully forgive us our trespasses; Receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; To Thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare Thy people, whom Thou hast redeemed; Enter not into judgment with Thy servants, who are vile earth, and miserable sinners; But so turn Thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, And so make haste to help us in this world, that we may ever live with Thee in the world to come; Through Jesus Christ our Lord. Amen.

Here, if a Bishop or Priest be present, follows the Absolution (for which see page 88); otherwise, this Collect shall be said.

ALMIGHTY and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For

Thine is the kingdom, The power, and the glory,
For ever and ever. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of Thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us,

O Christ.

Graciously hear us, O Christ ; graciously

hear us, O Lord Christ.

O Lord, let Thy mercy be shewed upon us ;

As we do put our trust in Thee.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.

ALMIGHTY and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility ; Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection ; through the same Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, Who hast given Thine only Son

to be unto us both a sacrifice for sin, and also an example of Godly life ; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life ; through the same Jesus Christ our Lord. *Amen.*

For Help and Deliverance in our Christian course.

O LORD, raise up (we pray Thee) Thy power, and come among us, and with great might succour us ; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us ; through the satisfaction of Thy Son our Lord, to Whom with Thee and the Holy Ghost be honour and glory, world without end. *Amen.*

Or this, for Grace to mortify the flesh.

O LORD, Who for our sake didst fast forty days and forty nights ; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

For God's Providential care, temporally and spiritually.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, this night and ever, stretch forth Thy right hand to help and defend us ; through Jesus Christ our Lord. *Amen.*

Or this.

WE beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

For the Conversion of men to the Church.

O MERCIFUL God, Who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

Thanksgiving for Regeneration and Prayer for Renewal.

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. And as we have been baptized into the Name, so give us grace to follow the Example, of our Saviour Christ, and to be made like unto Him; that, as He died, and rose again for us, so we, who are baptized, may die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and

daily proceeding in all virtue and Godliness of living. Being, thus, stedfast in faith, joyful through hope, and rooted in charity, may we so pass the waves of this troublesome world, that finally we may come to the land of everlasting life, there to reign with Thee world without end; through Jesus Christ our Lord. *Amen.*

For the Acceptance of our Prayers.

LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them always to ask such things as shall please Thee; through Jesus Christ our Lord. *Amen.*

Benedictory Prayer.

THE Lord bless us, and keep us; the Lord lift up the light of His countenance upon us, and give us peace, now and for evermore. *Amen.*

SATURDAY.

Morning Prayer.

PSALM 19.

(Not to be said on the Fourth Day of the Month.)

THE heavens declare the glory of God: and the firmament sheweth His handy-work.

2 *One day telleth another: and one night certifieth another.*

3 There is neither speech nor language: but their voices are heard among them.

4 *Their sound is gone out into all lands : and their words into the ends of the world.*

5 In them hath He set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 *It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.*

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 *The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.*

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 *More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.*

11 Moreover, by them is Thy servant taught : and in keeping of them there is great reward.

12 *Who can tell how oft he offendeth : O cleanse Thou me from my secret faults.*

13 Keep Thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 *Let the words of my mouth, and the meditation of my heart : be alway acceptable in Thy sight,*

15 O Lord : my strength, and my redeemer.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 62.

(Not to be said on the Twelfth Day of the Month.)

MY soul truly waiteth still upon God : for of Him cometh my salvation.

2 He verily is my strength and my salvation : He is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in Him.

6 He truly is my strength and my salvation : He is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in Him alway, ye people : pour out your hearts before Him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not your-

selves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God.

12 *And that Thou, Lord, art merciful : for Thou rewardest every man according to his work.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 90.

(Not to be said on the Eighteenth Day of the Month.)

LORD, Thou hast been our refuge : from one generation to another.

2 *Before the mountains were brought forth, or ever the earth and the world were made : Thou art God from everlasting, and world without end.*

3 Thou turnest man to destruction : again Thou sayest, Come again, ye children of men.

4 *For a thousand years in Thy sight are but as yesterday : seeing that is past as a watch in the night.*

5 As soon as Thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 *In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.*

7 For we consume away in Thy displeasure : and are afraid at Thy wrathful indignation.

8 *Thou hast set our misdeeds before Thee : and our secret sins in the light of Thy countenance.*

9 For when Thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10 *The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.*

11 But who regardeth the power of Thy wrath: for even thereafter as a man feareth, so is Thy displeasure.

12 *So teach us to number our days: that we may apply our hearts unto wisdom.*

13 Turn Thee again, O Lord, at the last: and be gracious unto Thy servants.

14 *O satisfy us with Thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.*

15 Comfort us again now after the time that Thou hast plagued us: and for the years wherein we have suffered adversity.

16 *Shew Thy servants Thy work: and their children Thy glory.*

17 And the glorious Majesty of the Lord our God be upon us: prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

LET us acknowledge and confess before God our

manifold sins and wickedness, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy.

ALMIGHTY and most merciful Father ; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake ; That we may hereafter live a Godly, righteous, and sober life, To the glory of Thy holy name. Amen.

Here, if a Bishop or Priest be present, follows the Absolution (for which see page 88) ; otherwise, as before, the following Collect.

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee ; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved ; through Christ our Lord. Amen.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we

forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

O LORD, save Thy servants;

Who put their trust in Thee.

Send us help from Thy holy place;

And evermore mightily defend us.

Let the enemy have no advantage of us;

Nor the wicked approach to hurt us.

Be unto us, O Lord, a strong tower,

From the face of our enemy.

O Lord, hear our prayers.

And let our cry come unto Thee.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

For the Increase of Christian graces.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope and charity; and, that we may

obtain that which Thou dost promise, make us to love that which Thou dost command ; through Jesus Christ our Lord. *Amen.*

Or this, for Peace.

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us ; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done ; through Jesus Christ our Lord. *Amen.*

For Purity and Sincerity.

ALMIGHTY Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification ; Grant us so to put away the leaven of malice and wickedness, that we may alway serve Thee in pureness of living and truth ; through the merits of the same Thy Son Jesus Christ our Lord. *Amen.*

Or this, for God's Inspiration and Guidance.

O LORD, from Whom all good things do come ; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same ; through our Lord Jesus Christ. *Amen.*

For all Conditions of men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men ; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good

estate of the Catholick Church ; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate ; [**especially those for whom our prayers are desired ;*]

* This to be said when any desire the prayers of the Family.

that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ His sake. *Amen.*

A General Thanksgiving.

ACCEPT, we pray Thee, most gracious God, of our unfeigned thanks for all Thy goodness and loving-kindness towards us from our youth up even until now, particularly for Thy great mercy in [**defending*

* *When disturbances of any kind befall a Family, instead of this say,—that, notwithstanding our dangers, we are brought in safety to the beginning of this day.*

us from all the perils and dangers of the past night.] And, we beseech Thee, give us such a lively and lasting sense of what from time to time Thou hast done for us, that we may not grow secure and careless in our obedience, by presuming upon Thy great and undeserved goodness ; but that it may lead us to repentance, and move us to be the more diligent and zealous in

all the duties of our Religion. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make our Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

For the Acceptance of our Prayers.

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help ; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Evening Prayer.

PSALM 23.

(Not to be said on the Fourth Day of the Month.)

THE Lord is my shepherd : therefore can I lack nothing.

2 *He shall feed me in a green pasture : and lead me forth beside the waters of comfort.*

3 He shall convert my soul : and bring me forth in the paths of righteousness, for His Name's sake. .

4 *Yea, though I walk through the valley of the*

shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

6 *But Thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 65.

(Not to be said on the Twelfth Day of the Month.)

THOU, O God, art praised in Sion : and unto Thee shall the vow be performed in Jerusalem.

2 *Thou that hearest the prayer : unto Thee shall all flesh come.*

3 My misdeeds prevail against me : O be Thou merciful unto our sins.

4 *Blessed is the man, whom Thou choosest, and receivest unto Thee : he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple.*

5 Thou shalt shew us wonderful things in Thy righteousness, O God of our salvation : Thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 *Who in His strength setteth fast the mountains : and is girded about with power.*

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 *They also that dwell in the uttermost parts of the earth shall be afraid at Thy tokens : Thou that makest the outgoings of the morning and evening to praise Thee.*

9 Thou visitest the earth, and blessest it : Thou makest it very plenteous.

10 *The river of God is full of water : Thou preparest their corn, for so Thou providest for the earth.*

11 Thou waterest her furrows, Thou sendest rain into the little valleys thereof : Thou makest it soft with the drops of rain, and blessest the increase of it.

12 *Thou crownest the year with Thy goodness : and Thy clouds drop fatness.*

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 *The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 96.

(Not to be said on the Nineteenth Day of the Month.)

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 *Sing unto the Lord, and praise His name: be telling of His salvation from day to day.*

3 Declare His honour unto the heathen: and His wonders unto all people.

4 *For the Lord is great, and cannot worthily be praised: He is more to be feared than all gods.*

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 *Glory and worship are before Him: power and honour are in His sanctuary.*

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 *Ascribe unto the Lord the honour due unto His Name: bring presents, and come into His courts.*

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him.

10 *Tell it out among the heathen that the Lord is King: and that it is He Who hath made the round world so fast that it cannot be moved; and how that He shall judge the people righteously.*

11 Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and all that therein is.

12 *Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.*

13 For He cometh, for He cometh to judge the earth: and with righteousness to judge the world, and the people with His truth.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

LET us acknowledge and confess before God our manifold sins and wickedness, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy.

ALMIGHTY and most merciful Father; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a Godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

Here, if a Bishop or Priest be present, follows the Absolution (for which see page 88); otherwise, as before, the following Collect.

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee: that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Christ our Lord. Amen.

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

COLLECT FOR THE WEEK.

(See PART IV.)

COLLECT FOR THE DAY.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. *Amen.*

For God's merciful Guidance.

O GOD, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things

eternal : Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

Or this.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service ; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises ; through the merits of Jesus Christ our Lord. *Amen.*

For God's Providential care, temporally and spiritually.

O LORD, we beseech Thee mercifully to hear us ; and grant that we, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid, this night and ever, be defended and comforted in all dangers and adversities ; through Jesus Christ our Lord. *Amen.*

For all Persons connected with us.

O LORD God, our heavenly Father, send Thy grace, we beseech Thee, unto all our relations, friends, and benefactors, and all for whom we are more especially bound to pray ; that they may worship Thee, serve Thee, and obey Thee, as they ought to do. And we pray Thee to send them all things that be needful both for their souls and bodies ; to be merciful unto them, and forgive them their sins ; and that it may please Thee to save and defend them in all dangers ghostly and bodily ; to keep them from all sin and wickedness, and from their ghostly enemy, and from everlasting death. And this we

trust Thou wilt do of Thy mercy and goodness, for them, for us, and all Thy people, through our Lord Jesus Christ. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us and to all men: particularly [**to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them: and*] for the mercies and benefits of the past day. We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth Thy praise, not only with our lips, but in our lives: by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

Benedictory Prayer.

UNTO God's gracious mercy and protection we commit ourselves. The Lord bless us, and keep us. The Lord make His face to shine upon us, and be

gracious unto us. The Lord lift up His countenance upon us, and give us peace, both now and evermore. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

HOLY DAYS.*

Morning Prayer.

After the reading of one or both of the Lessons for the Day (on those Holy Days which do not fall on a Sunday), let the officiating Person read the following Sentences of Scripture ; all standing.

On Christmas-Day.—Also on Easter-Day, Monday and Tuesday in Easter-week, and Ascension-Day.

O GIVE thanks unto the Lord ; for He is good : because His mercy endureth for ever.

This is the Lord's doing ; it is marvellous in our eyes.

This is the day which the Lord hath made ; we will rejoice and be glad in it. *Psalm cxviii.*
1. 23, 24.

On the Innocents' Day.

O LORD our Lord, how excellent is Thy Name in all the earth ! Who hast set Thy glory above the heavens. *Psalm viii.* 1.

Out of the mouth of babes and sucklings Thou hast perfected praise. *Matt. xxi.* 16.

On the Circumcision of Christ.

YE are complete in Him, Which is the head of all principality and power :

In Whom also ye are circumcised with the cir-

* This special Service is not for use on the four Holy Days—*Wednesday before Easter, Thursday before Easter, Good Friday, and Easter Even.* On these days the ordinary foregoing Services are to be used.

cumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. *Col. ii. 10, 11.*

On the Epiphany.

I WILL also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth. *Isaiah xlix. 6.*

Behold the Lamb of God, Which taketh away the sin of the world. *John i. 29.*

On the Purification of Saint Mary the Virgin.—Also on the Annunciation.

HAIL, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

Blessed art thou among women, and blessed is the fruit of thy womb. *Luke i. 28. 42.*

On Whit-Sunday, and Monday and Tuesday in Whitsun-week.

THE Comforter, Which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *John xiv. 26.*

We through the Spirit wait for the hope of righteousness by faith.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

If we live in the Spirit, let us also walk in the Spirit. *Gal. v. 22, 23. 25.*

On Saint Michael and all Angels' Day.

THE chariots of God are twenty thousand, even thousands of angels. *Psalms lxviii. 17.*

He shall give His angels charge over thee, to keep thee in all thy ways. *Psalm xci. 11.*

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *Heb. i. 14.*

On All Saints' Day.—Also on the other Saints' Days.

THE Lord my God shall come, and all the saints with Thee. *Zech. xiv. 5.*

These all died in faith. *Heb. xi. 13.*

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. *Heb. xii. 1, 2.*

Then shall be said the following Sentences.

O LORD, open Thou our lips.

And our mouth shall shew forth

Thy praise.

O God, make speed to save us.

O Lord, make haste to help us.

Glory be to the Father, and to the Son:
and to the Holy Ghost;

*As it was in the beginning, is now, and
ever shall be: world without end. Amen.*

Praise ye the Lord.

The Lord's Name be praised.

Then shall follow a Psalm in the usual manner.

PSALM 97.

(Not to be said on the Nineteenth Day of the Month.)

THE Lord is King, the earth may be glad thereof:
yea, the multitude of the isles may be glad thereof.

2 *Clouds and darkness are round about Him :
righteousness and judgment are the habitation of His
seat.*

3 There shall go a fire before Him : and burn up
His enemies on every side.

4 *His lightnings gave shine unto the world : the
earth saw it, and was afraid.*

5 The hills melted like wax at the presence of
the Lord : at the presence of the Lord of the whole
earth.

6 *The heavens have declared His righteousness :
and all the people have seen His glory.*

7 Confounded be all they that worship carved
images, and that delight in vain gods : worship
Him, all ye gods.

8 *Sion heard of it, and rejoiced : and the daughters
of Judah were glad, because of Thy judgments, O
Lord.*

9 For Thou, Lord, art higher than all that are in
the earth : Thou art exalted far above all gods.

10 *O ye that love the Lord, see that ye hate the thing
which is evil : the Lord preserveth the souls of His
saints ; He shall deliver them from the hand of the
ungodly.*

11 There is sprung up a light for the righteous :
and joyful gladness for such as are true-hearted.

12 *Rejoice in the Lord, ye righteous : and give thanks for a remembrance of His holiness.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 145.

(Not to be said on the Last Day of the Month.)

I WILL magnify Thee, O God, my King : and I will praise Thy Name for ever and ever.

2 *Every day will I give thanks unto Thee : and praise Thy Name for ever and ever.*

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of His greatness.

4 *One generation shall praise Thy works unto another : and declare Thy power.*

5 As for me, I will be talking of Thy worship : Thy glory, Thy praise, and wondrous works ;

6 *So that men shall speak of the might of Thy marvellous acts : and I will also tell of Thy greatness.*

7 The memorial of Thine abundant kindness shall be shewed : and men shall sing of Thy righteousness.

8 *The Lord is gracious, and merciful : long suffering, and of great goodness.*

9 The Lord is loving unto every man : and His mercy is over all His works.

10 *All Thy works praise Thee, O Lord : and Thy saints give thanks unto Thee.*

11 They shew the glory of Thy kingdom : and talk of Thy power ;

12 *That Thy power, Thy glory, and mightiness of Thy kingdom : might be known unto men.*

13 Thy kingdom is an everlasting kingdom : and Thy dominion endureth throughout all ages.

14 *The Lord upholdeth all such as fall : and lifteth up all those that are down.*

15 The eyes of all wait upon Thee, O Lord : and Thou givest them their meat in due season.

16 *Thou openest Thine hand : and fillest all things living with plenteousness.*

17 The Lord is righteous in all His ways : and holy in all His works.

18 *The Lord is nigh unto all them that call upon Him : yea, all such as call upon Him faithfully.*

19 He will fulfil the desire of them that fear Him : He also will hear their cry, and will help them.

20 *The Lord preserveth all them that love Him : but scattereth abroad all the ungodly.*

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto His holy Name for ever and ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 148.

(*Not to be said on the Last Day of the Month.*)

O PRAISE the Lord of heaven : praise Him in the height.

2 *Praise Him, all ye angels of His : praise Him, all His host.*

3 Praise Him, sun and moon : praise Him, all ye stars and light.

4 *Praise Him, all ye heavens : and ye waters that are above the heavens.*

5 Let them praise the Name of the Lord : for He spake the word, and they were made ; He commanded, and they were created.

6 *He hath made them fast for ever and ever : He hath given them a law which shall not be broken.*

7 Praise the Lord upon earth : ye dragons, and all deeps ;

8 *Fire and hail, snow and vapours : wind and storm, fulfilling His word ;*

9 Mountains and all hills : fruitful trees and all cedars ;

10 *Beasts and all cattle : worms and feathered fowls ;*

11 Kings of the earth and all people : princes and all judges of the world ;

12 *Young men and maidens, old men and children, praise the Name of the Lord : for His name only is excellent, and His praise above heaven and earth.*

13 He shall exalt the horn of His people ; all His saints shall praise Him : even the children of Israel, even the people that serveth Him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then shall follow these Sentences, all kneeling after the officiating Person has pronounced the words " Let us pray."—The rest of the Service in the usual manner.

THE Lord be with you.

And with thy spirit.

Let us pray.

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

For Remission of Sins.

O LORD, we beseech Thee, absolve Thy people from their offences ; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed : Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

For the Love of God.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

For Stedfastness in the Faith.

ALMIGHTY and everlasting God, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee, that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. *Amen.*

COLLECT FOR THE DAY.

(See PART IV.)

*For Union with the Saints in Holiness.**

O ALMIGHTY God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and Godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. *Amen.*

* On the Day of the Feast of *All Saints* this, being the *Collect for the Day*, is not to be repeated here.

For Perseverance unto Life Eternal.

O GOD of Abraham, God of Isaac, God of Jacob, bless us Thy servants, and sow the seed of eternal life in our hearts; that whatsoever in Thy holy Word we shall profitably learn, we may in deed fulfil the same. Look, O Lord, mercifully upon us from heaven, and bless us; (**And as Thou didst send*

* To be said only on Days for the Commemoration of Saints.

Thy blessing upon Thy Saint [or Saints] whom we commemorate this day, so vouchsafe to send Thy blessing upon us Thy servants;) that we obeying Thy will, and always being in safety under Thy protection, may abide in Thy love unto our lives' end; through Jesus Christ our Lord. *Amen.*

For all Christian people.

ALMIGHTY and everliving God, Who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty; We make our humble supplications unto Thee for all who profess and call themselves Christians, that they may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Strengthen, we beseech Thee, O Lord, with the Holy Ghost the Comforter, all such as faithfully give themselves up to Thy service, that they may continue Thine for ever: Daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true Godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and for ever. *Amen.*



THE THANKSGIVINGS.

For having been made "The Children of Grace."

WE yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate us with Thy holy Spirit, to receive us for Thine own children by adoption, and to incorporate us into Thy holy Church. And humbly we beseech Thee to grant, that we, being dead unto sin, and living unto righteousness, and being buried with Christ in His death, may crucify the old man, and utterly abolish the whole body of sin ; and that, as we have been made partakers of the death of Thy Son, we may also be partakers of His resurrection ; so that finally, with the residue of Thy holy Church, we may be inheritors of Thine everlasting Kingdom ; through Christ our Lord. *Amen.*

For the Saints and Faithful departed.

ALMIGHTY God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; We give Thee hearty

¹ Here name the Saint (*or* Saints) of the Day.

thanks (* *for Thy blessed Saint* [*or Saints*]¹ , *and*) for all

Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace to follow their good examples, and that it may please Thee, of Thy gracious goodness, shortly to

* To be said only on Days for the Commemoration of Saints.

accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

Benedictory Prayer.

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon us, and remain with us for ever. *Amen.*

Evening Prayer.

Sentences of Scripture for all the Holy Days alike,—to be read as in "Morning Prayer."

REJOICE in the Lord alway: and again I say, Rejoice.

Let your moderation be known unto all men. The Lord is at hand. *Phil.* iv. 4, 5.

But this I say, brethren, the time is short: it remaineth,

That both they that weep be as though they wept not; and they that rejoice, as though they rejoiced not:

For the fashion of this world passeth away. *1 Cor.* vii. 29, 30, 31.

O LORD, open Thou our lips.

*And our mouth shall shew forth
Thy praise.*

O God, make speed to save us.

O Lord, make haste to help us.

Glory be to the Father, and to the Son :
and to the Holy Ghost ;

*As it was in the beginning, is now, and
ever shall be : world without end. Amen.*

Praise ye the Lord.

The Lord's Name be praised.

PSALM 121.

(Not to be said on the Twenty-seventh Day of the Month.)

I WILL lift up mine eyes unto the hills : from
whence cometh my help.

2 *My help cometh even from the Lord : Who hath
made heaven and earth.*

3 He will not suffer thy foot to be moved : and
He that keepeth thee will not sleep.

4 *Behold, He that keepeth Israel : shall neither
slumber nor sleep.*

5 The Lord Himself is thy keeper : the Lord is
thy defence upon thy right hand ;

6 *So that the sun shall not burn thee by day : neither
the moon by night.*

7 The Lord shall preserve thee from all evil :
yea, it is even He that shall keep thy soul.

8 *The Lord shall preserve thy going out, and thy
coming in : from this time forth for evermore.*

Glory be to the Father, and to the Son : and to the
Holy Ghost ;

*As it was in the beginning, is now, and ever shall
be : world without end. Amen.*

Or PSALM 147.*(Not to be said on the Last Day of the Month.)*

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 *The Lord doth build up Jerusalem : and gather together the outcasts of Israel.*

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 *He telleth the number of the stars : and calleth them all by their names.*

5 Great is our Lord, and great is His power : yea, and His wisdom is infinite.

6 *The Lord setteth up the meek : and bringeth the ungodly down to the ground.*

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God.

8 *Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;*

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon Him.

10 *He hath no pleasure in the strength of an horse : neither delighteth He in any man's legs.*

11 But the Lord's delight is in them that fear Him : and put their trust in His mercy.

12 *Praise the Lord, O Jerusalem : praise thy God, O Sion.*

13 For He hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 *He maketh peace in thy borders : and filleth thee with the flour of wheat.*

15 He sendeth forth His commandment upon earth : and His word runneth very swiftly.

16 *He giveth snow like wool : and scattereth the hoar-frost like ashes.*

17 He casteth forth His ice like morsels : who is able to abide His frost ?

18 *He sendeth out His word, and melteth them : He bloweth with His wind, and the waters flow.*

19 He sheweth His word unto Jacob : His statutes and ordinances unto Israel.

20 *He hath not dealt so with any nation : neither have the heathen knowledge of His laws.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or PSALM 149.

(Not to be said on the Last Day of the Month.)

O SING unto the Lord a new song : let the congregation of saints praise Him.

2 *Let Israel rejoice in Him that made him : and let the children of Sion be joyful in their King.*

3 Let them praise His Name in the dance : let them sing praises unto Him with tabret and harp.

4 *For the Lord hath pleasure in His people : and helpeth the meek-hearted.*

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 *Let the praises of God be in their mouth : and a two-edged sword in their hands ;*

7 To be avenged of the heathen : and to rebuke the people ;

8 *To bind their kings in chains : and their nobles with links of iron.*

9 That they may be avenged of them, as it is written : Such honour have all His saints.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

THE Lord be with you.

And with thy spirit.

Let us pray.

LORD, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

For Remission of Sins.

O LORD, we beseech Thee, absolve Thy people

from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

For the Assistance of God's Holy Spirit.

O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

For the Quickening of our Wills.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

COLLECT FOR THE DAY.

(See PART IV.)

*For Union with the Saints in Doctrine.**

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. *Amen.*

* On the Day of the Feast of *Saint Simon and Saint Jude, Apostles*, this, being the *Collect for the Day*, is not to be repeated here.

*For the Assistance and Protection of God's holy Angels.**

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as Thy holy Angels alway do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For all Christian people.

ALMIGHTY and everliving God. Who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty; We make our humble applications unto Thee for all who profess and call themselves Christians, that they may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Strengthen, we beseech Thee, O Lord, with the Holy Ghost the Comforter, all such as faithfully give themselves up to Thy service, that they may continue Thine for ever: Daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true Godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and for ever. *Amen.*

THE THANKSGIVINGS.

For having been made "The Children of Grace."

WE yield Thee humble thanks, O heavenly

* On the Day of the Feast of Saint Michael and all Angels this, being the *Collect for the Day*, is not to be repeated here.

Father, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee; Increase this knowledge, and confirm this faith in us evermore. Renew Thy holy Spirit in us, that, having been born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, we may continue Thy servants, and attain Thy promises; through the same Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

*For the Saints and Faithful departed.**

O MERCIFUL God, the Father of our Lord Jesus Christ, Who is the resurrection and the life; in Whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in Him, shall not die eternally; we give Thee hearty thanks for the holy lives and faithful deaths of all Thy true Apostles, Martyrs, Confessors, and Saints, especially for *him* (or *those*) whom we have commemorated this day: And we meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Jesus, as our faith is Thy servant [*or servants*] Saint [*or Saints*]¹ doth

¹ Here name the Saint (*or Saints*) of the Day. [*or do*]; and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing, which Thy well-

* To be said only on Days for the Commemoration of Saints.

beloved Son shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

Benedictory Prayer.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep us; the Lord mercifully with His favour look upon us; and so fill us with all spiritual benediction and grace, that we

** On Days for the Commemoration of Saints, instead of this say, — live in the Communion of Saints in this life,*

may so (* faithfully live, and walk according to His will, in this life present,) that in the world to come we may have life everlasting. *Amen.*

END OF PART II.

The Book of Family Prayer.

PART III;

**CONTAINING ADDITIONAL PRAYERS,
AND PRAYERS AND THANKSGIVINGS
FOR SPECIAL OCCASIONS;**

DRAWN UP FROM

**The Book of Common Prayer
AND A FEW OTHER SOURCES.**

Blessed are the *pure in heart : for they shall see God.* *Matt.*
v. 8.

Wherefore *come out from among them, and be ye separate,* saith the Lord, and *touch not the unclean thing ;* and I will receive you, And will be a *Father* unto you, and ye shall be *My sons and daughters,* saith the Lord Almighty. *2 Cor.* vi. 17, 18.

Having therefore these promises, dearly beloved, let us *cleanse* ourselves from *ALL filthiness* of the flesh and spirit, *perfecting holiness* in the fear of God. *2 Cor.* vii. 1.

HOLINESS, *without which no man shall see the Lord.* *Hebrews*
xii. 14.

ADDITIONAL PRAYERS.

The following, for use at Morning and Evening Prayer respectively, may be said, at discretion, in the place of the first Collects in Part I.; or in the place of the Collects for the Week together with those for the Day in Part II.

Sunday Morning.

ALMIGHTY and most merciful Father, after Whose blessed ordinance one day in seven hath been sanctified and set apart for Thy service, give us grace, we beseech Thee, to spend this day to the honour of Thy holy Name and the good of our own souls. Enable us to raise our thoughts from the cares and concerns of this life, which will soon be ended, to the hopes and promises of that better life, which will last for ever. May we delight in the return of the day to honour Thee, not doing our own ways, nor finding our own pleasures, nor speaking our own words. Make us to rejoice in Thy courts; to be glad when they say unto us, "Let us go into the house of the Lord." And when we enter the congregation of Thy people let Thy Spirit be with us, to incline us to offer up our prayers and praises in sincerity, and to hear Thy word in faith, that so the effects of our devotions this day may be seen in our Christian conduct through the remainder of the week, to the honour and praise of Thy Name; through Christ our Lord. *Amen.*

Sunday Evening.

GIVE us grace, O Lord, ever to remember that we, who have met together this day in Thy house and worship as part of Thy family here on earth, shall, if faithful unto the end, meet again in the family of Thy redeemed in heaven; there to join in the higher and more sinless services of angels, and to love Thee without a rival, and to praise Thee without the interruptions of temptation, and sin, and weariness. Give us, then, gracious Saviour, in the comforts of Thy worship here, a foretaste of that which we shall pay Thee before Thy throne; that while we now together drink of the cup of Thy grace and consolation, we may ever be thinking of that blessed time, when we shall drink it new with Thee in the kingdom of heaven; through Thy merits and mercies, O holy and ever-blessed Saviour Jesus. *Amen.*

Monday Morning.

O LORD, assist us this day with the gracious motions of Thy holy Spirit, that we may continually arise from the death of sin unto a life of righteousness: Preserve us from the dangers of evil company, from the deceitfulness of our own hearts; and defend us more especially from those sins that are most apt to betray and ensnare us. Let Thy blessing accompany all our honest labours and endeavours: and vouchsafe us such a measure of health and other temporal mercies, as Thou seest best and

most fitting for us. We desire, O Lord, to leave ourselves, and all our affairs, this day and ever, in Thy hands, humbly beseeching Thee to take us, and all that belongs to us, under the protection of Thy good Providence; and so to bless, direct, and guide us in this life, that we may at last obtain that greatest of all blessings, the eternal salvation of our immortal souls, through the merits and for the sake of Thy dear Son our Saviour Jesus Christ. *Amen.*

Monday Evening.

O LORD our King, Lord of the whole earth, have mercy upon us and sanctify us with Thy grace, that we may hate everything that is evil, that we may love Thee, give thanks unto Thy Name, and rejoice in remembrance of Thy holiness; that in the day of judgment and great terrors, when Thou shalt sit in Thy seat supported with righteousness and judgment, and a fire shall go forth from Thy presence to burn up Thy enemies on every side, Thou mayest preserve our souls in safety from the hand of our enemies; and that a light may spring up unto us, to preserve us from eternal darkness and the want of the light of Thy countenance; through Jesus Christ our Lord. *Amen.*

Tuesday Morning.

O SUN of Righteousness, that comest to bring light unto the world by Thy Word and Example, and Illumination of Thy holy Spirit; let Thy Spirit lead us, Thy Example guide us, Thy Word teach us,

that we may not love darkness more than light, but may keep Thy righteous judgments according to our many purposes and our vow of baptism. Keep us from the snare of the ungodly, and from our ownelves, the dangers of our own concupiscence, and the miseries of our infirmity : Leave not our souls in our own hands, but keep them under Thy protection and government, lest we swerve from Thy commandments ; but that, applying our hearts always to fulfil Thy statutes even unto the end, we may possess Thy law as our portion and inheritance for ever : Grant this, O blessed Jesu, for Thy promise and for Thy mercy's sake, that we may glorify Thee in the unity of the most mysterious Trinity, now and for evermore. *Amen.*

Tuesday Evening.

O LORD Jesus Christ, Who hast taught us in Thy holy Word, that Thou wilt not accept of any divided service, and that he who loveth father or mother more than Thee is not worthy of Thee, sanctify, we beseech Thee, all our domestic affections, that there may be none upon earth that we desire in comparison of Thee. See that we make not idols of the creatures Thou hast given ; but, ever remembering that they are talents for which we must give account, and that we shall be taken from them, or they from us, may we learn to put Thee above all things, and to regulate all our affections by the rule of love to Thee, and dutiful devotion to Thy will. *Amen.*

Wednesday Morning.

O ALMIGHTY God, Whom truly to know is everlasting life, grant that this household now assembled before Thee may come to that saving knowledge; that knowing the Lord Jesus to be the way, the truth, and the life, we may ever be looking unto Him, and taking up our cross daily to follow Him.

Going forth this day to fulfil with diligence our respective callings, may we never forget the one great calling common to us all; and may each of us, during the labours and occupations of the day, always remember the hand which keeps, and the eye which watches over us; through the grace of our Lord Jesus Christ. *Amen.*

Wednesday Evening.

O ETERNAL God, merciful and gracious, vouchsafe Thy favour and Thy blessing to Thy servants: Keep us, we pray Thee, for we are Thine by creation; guide us, for we are Thine by purchase; Thou hast redeemed us by the blood of Thy Son; and loved us with the love of a Father, for we are Thy children by adoption and grace. O, let Thy Spirit dwell with us for ever, and make our souls just and charitable, full of honesty, full of religion, resolute and constant in holy purposes, but inflexible to evil. Make us humble and obedient, peaceable and pious: Let no riches make us ever forget ourselves, no poverty ever make us to forget Thee; let no hope or fear, no pleasure or pain, no accident without, no

weakness within, hinder or discompose our duty, or turn us from the ways of Thy commandments. But grant to us such contentedness in all estates; such resigned wills and mortified affections; that we may be as Thou wouldest have us, and our portion may be in the lot of the righteous, in the brightness of Thy countenance, and the glories of eternity; through Jesus Christ our Lord. *Amen.*

Thursday Morning.

O LORD God and heavenly Father, Who makest Thy people to be the light of the world, give us grace to set forth Thy truth in all our words and ways. As no man lighteth a candle and putteth it under a bushel, but on a candlestick, that it may give light to all that are in the house, even so, we beseech Thee, enable us to make our light shine before men in all our converse abroad, and at home ever to keep it burning in the example of a holy life, that they which come in may see it, and that we may each, in the pattern of our daily life, be giving light one to the other; through Jesus Christ our Lord. *Amen.*

Thursday Evening.

O GOD and Father of our Lord Jesus Christ, Who hath taught us evermore to be ready for His coming,—which shall be as that of a thief in the night,—we thank Thee for Thy long-suffering in adding this day to the sum of our lives. Preserve us through the evening need, shield us from the powers of dark-

ness, refresh us with sleep, and sanctify our night watches. Lay us down with good resolutions for the morrow, and raise us up again with the will and power to perform them. So that we may not be surprised at Thy appearing, but may be found, as faithful servants awake for their master's coming, fully prepared for Thy heavenly kingdom, through Christ our Lord. *Amen.*

Friday Morning.

O GOOD Lord, we poor and wretched sinners, despairing of our own strength, which indeed is none, most heartily pray Thee to endue us with strength from above, that we may be able with strong faith to resist Satan, with fervent prayer to mortify the lusts of the flesh, and with continual meditation of Thy Holy Law to avoid the foolish vanities and transitory pleasures of this passing world, that we, through Thy grace, being set at liberty from the power of our enemies, may live and serve Thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord. *Amen.*

Friday Evening.

O ETERNAL Father, Thou that sittest in heaven invested with essential glories and Divine perfections, fill our souls with so deep a sense of the excellences of spiritual and heavenly things, that, our affections being weaned from the pleasures of the world and the false allurements of sin, we may, with great severity, and the prudence of a holy discipline and

strict desires with clear reasonings and free spirits, have our conversation in heaven and heavenly employments: that being in affections as in our condition, pilgrims and strangers here, we may covet after and labour for an abiding city, and at last may enter into and for ever dwell in the celestial Jerusalem, which is the mother of us all: through Jesus Christ our Lord. *Amen.*

Saturday Morning.

O LORD, Who by Thy mighty power hast raised us up from the state of forgetfulness of the sleep of the past night, fill our hearts with the motions of Thy holy Spirit, so that this day we may be at no time forgetful of Thee, or unmindful of Thy covenant. Help us to watch and pray against the manifold temptations which beset us; enlighten the eyes of our understanding; quicken the sense of our conscience; so that in all our service of body and soul this day, we may remember, under a fearful feeling of responsibility, that we are all Thy servants, appointed to do Thy work. And by Thy help may we do it faithfully and effectually, to the salvation of our souls, and to the advancement of Thy honour and glory. Grant this for the sake of Jesus Christ our Lord. *Amen.*

Saturday Evening.

BLESSED Jesus, Lord of the Sabbath, and sanctifier of all them that truly seek Thee, send Thy messenger, Thy holy Spirit, now, on the eve of

Thy day, to prepare Thy way before Thee. As rest is sweet to the weary, and the cooling stream to him that is athirst, so let Thy day and house be rest sweet unto us, and Thy Word a fountain of living water. As the hart desireth the water-brooks, so make our souls to long after Thee, and our hearts and our flesh to rejoice in the living God, that Thy Sabbaths may ever be to us as pools filled with water; and that we, going on from strength to strength, unto the God of gods, may, when Thy heavenly Sabbath is come, and Thy people enter their rest, appear every one of us in Sion and be admitted into Thy holy family, for ever to sing praises to Thee in the Church of the first-born, in the family of Thy redeemed ones. *Amen.*

The five Collects or Prayers following may severally be used in the place of the respective similar ones in Parts I. and II., pp. 54, 90, 196, 204,—47, 71, 80, 141,—45, 70, 79,—56, 98, 115, 149, 184,—and 53.

For all Christian people.

O LORD God, Who art alway mindful of Thy covenant and promise to a thousand generations, and didst deliver the seed of Abraham, the children of Jacob, Thy chosen, from the slavery of Egypt, from the waves of the sea, from the rage of Pharaoh, from the thirst and famine of the wilderness, continue the like mercies to all Christian people; deliver us from the bondage of our sins, preserve us in the ark of the Church, that we per-

ish not in the waves of this troublesome world : Save us from the fury of all our temporal and ghostly enemies, feed us from heaven, and give us a competency of good things on earth, that we may keep Thy statutes and observe Thy laws, and at last receive the promises of a blessed eternity, which in the covenant of Thy gospel Thou hast made unto all that believe in Thee, and are obedient to Thy word. Grant this, O blessed Jesu, to Whom, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

For the whole Catholick Church.

O BLESSED Jesu, in Whose garment was variety, but no rent or seam, have mercy upon Thy Holy Catholick Church and all Christian kingdoms and families, and so unite all our hearts and affections by the union of faith and charity, that we be not torn into factions or schisms, but that, being anointed with the precious ointment, even the anointing of Thy Spirit from above, we may keep the unity of the Spirit in the bond of peace : And grant that this holy ointment may so knit together the guides of Thy Church, the rulers of kingdoms, the princes of the nations, that the blessings of it may descend to the skirts of the people ; and that Thou mayest bless us with Thy graces here and hereafter, and give us life for evermore in the participation of Thy glorious kingdom, where Thou livest and reignest, ever one God, world without end. *Amen.*

For the Clergy.

ALMIGHTY God, giver of all good things, Who by Thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold Thy servants the Clergy; and replenish them so with the truth of Thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve Thee in their Office, to the glory of Thy Name, and the edification of Thy Church; through the merits of our Saviour Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, world without end: *Amen.*

For all Persons connected with us.

BE pleased, O Lord, to remember our friends, all that have prayed for us, and all that have done us good: Do Thou good to them, and return all their kindness double into their own bosoms, rewarding them with blessings, sanctifying them with Thy graces, and bringing them to glory. And let all our kindred, our neighbours and acquaintance, receive the benefit of our prayers, and the blessings of God; the comforts and supports of Thy Providence, and the sanctification of Thy Spirit. —And hear us also, good Lord, beseeching Thee to relieve and comfort all the persecuted and afflicted: Speak peace to troubled consciences; strengthen the weak, confirm the strong; instruct the ignorant; deliver the oppressed from him that spoileth him, and relieve the needy that hath no

helper: And bring us all, by the waters of comfort, and in the ways of righteousness, to the kingdom of rest and glory; through Jesus Christ our Lord. *Amen.*

To be said on the Evening of Communion Sundays.

WE bless and praise Thy Name, O eternal Father, most merciful God, for that Thou hast vouchsafed to admit us, this day, to a participation of Thy holy mysteries. Unworthy though we are, yet Thy love never fails; and though we too often have repented of our repentances, and fallen back into sin, yet Thou never repentest of Thy loving-kindness. Be pleased, therefore, now in this day of mercy, when Thou openest the treasures of heaven, and rainest manna upon our souls to refresh them when they are weary, of Thine infinite goodness to grant, that this Holy Communion may not be to us unto judgment and condemnation: But may it be sweetness to our souls; health and safety in every temptation; joy and peace in every trouble; light and strength in every word and work; comfort and defence in the hour of our death against all the oppositions of the spirits of darkness; and grant that no unclean thing may be in us, who have received Thee into our hearts and souls.

Thou hast given us Thy Son; with Him give us all things else which are needful to our bodies and souls, in order to Thy glory and our salvation; through Jesus Christ our Lord. *Amen.*

The six Collects or Prayers following are to be used at discretion ; but when any one is said, it should always be either after, or in place of, the usual Intercessory Collect.—Also, in families where there are children, one of the Collects in their behalf should be said daily, either at Morning or Evening Prayer.

FOR THE CHILDREN OF THE FAMILY.*

ALMIGHTY God, we humbly beseech Thee to send Thy blessing upon the *children* of this family; and grant that, being regenerate, and made Thy *children* by adoption and grace, *they* may daily be renewed by Thy Holy Spirit, until *they* come to Thine everlasting kingdom; through our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. *Amen.*

OR THIS.

O ALMIGHTY and most merciful Father, Who hast promised children as a reward to the righteous, and hast given unto us this testimony of Thy mercy, and engagement of our duty; be pleased to be a Father unto them, and to bless them with healthful bodies, with good understandings, with the graces and gifts of Thy Spirit, with sweet dispositions and holy habits: And sanctify them

* The words *in italics* in this Collect may be changed to the *singular, &c.* according to circumstances: and in like manner as to the three following prayers, and some of the "Prayers and Thanksgivings for special occasions."—N. B. *This* and the *fourth* Collect (in behalf of children) may be said by any person appointed to officiate, as well as by one of the parents.

throughout in their bodies, and souls, and spirits, and keep them unblamable to the coming of the Lord Jesus. *Amen.*

OR THIS.

ALMIGHTY God, the Father and Maker of us all, Who of Thy goodness hast blessed this Thy family with that heritage that cometh of Thee; Grant us Thy heavenly grace and assistance so to train up our children in Thy Godly nurture and virtue, religion and discipline, that they may continually serve, honour, and obey Thee, their heavenly Father; and Thou, acknowledging and blessing them as Thy children here, mayest bring them to the blessings prepared for Thy children hereafter; through Jesus Christ our Lord. *Amen.*

OR THIS.

O LORD Jesus, Lord of love and grace, Who hast taught us to suffer little children to come unto Thee and to forbid them not, embrace, we beseech Thee, the children of this family in Thine arms of mercy; and bless them. Give their parents grace to bring them unto Thee by careful training of their tender minds, by the nurture and admonition of Thy holy Word, and by the continual light of a good example. May they, by Thy help, grow up after the pattern Thou hast shewed them, in favour both with God and man: May the old Adam be so buried in them, that the new man may live and grow in them: May

they learn to serve Thee of very love, hating the sin which Thou hatest, and loving the things which Thou commandest: And so lead them now, blessed Lord, as little ones of Thy flock, that they may ever after know the voice of and follow the true Shepherd of their souls, and remain in the number of Thy faithful and elect children. *Amen.*

FOR THE QUEEN.

ALMIGHTY God, Who rulest over all the kingdoms of the World, and disposest of them according to Thy good pleasure; We yield Thee unfeigned thanks, for that Thou wast pleased to place Thy Servant, our Sovereign Lady, Queen *VICTORIA* upon the throne of this Realm. Let Thy wisdom be her guide, and let Thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; direct all her counsels and endeavours to Thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

FOR BISHOPS.

ALMIGHTY God, Who by Thy Son Jesus Christ didst give to Thy holy Apostles many excellent gifts, and didst charge them to feed Thy flock; Give grace, we beseech Thee, to all Bishops, the Pastors of Thy Church, that they may diligently preach Thy Word, and duly administer the Godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

PRAYERS AND THANKSGIVINGS
FOR SPECIAL OCCASIONS.

These Prayers and Thanksgivings are severally to be used as occasion may require,—either after, or in place of, the usual Intercessory Collects and the usual Thanksgivings respectively.

Prayers.

BEFORE A BAPTISM IN THE FAMILY.

ALMIGHTY and everlasting God, Who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy Baptism; and by the Baptism of Thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech

Thee, for Thine infinite mercies, that Thou wilt mercifully look upon our *child* now about to be baptized; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from Thy wrath, may be received into the ark of Christ's Church; and being stedfast through faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee world without end; through Jesus Christ our Lord. *Amen.*

OR THIS.

ALMIGHTY God, we humbly commend to Thy fatherly protection and care the *child* about to be taken to Thy laver of regeneration. Bless *him* and sanctify *him*, that, having a holy admission into Thy Church now, *he* may continue Thy servant unto *his* life's end, and finally be united with all them that are saved, through Christ our Saviour, in Thy kingdom of glory. *Amen.*

AFTER A BAPTISM.

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee; Increase this knowledge, and confirm this faith in us evermore. Renew daily Thy Holy Spirit in our *Infant*, that *he*, being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue Thy *servant*, and attain Thy promise; through the

same our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee and the Holy Spirit, now and for ever. *Amen.*

OR THIS.

ALMIGHTY God, through Whose gracious favour a member of this family has this day been admitted by baptism into the Church of Christ, called into a state of salvation, and made Thy child by adoption and grace: Grant, we beseech Thee, that, by the continual help of Thy Holy Spirit, *he* may be enabled to lead the rest of *his* life according to this beginning; walking uprightly before Thee in the true faith of Christ crucified, and in the sincere practice of those things which Thou hast commanded; that finally, through the merits of *his* Redeemer, *he* may be saved from the wrath to come, and enter into Thy Church in heaven. Grant this, we beseech Thee, most merciful Father, for Jesus Christ's sake. *Amen.*

BEFORE A CONFIRMATION.

ALMIGHTY and everliving God, Who makest us both to will and to do those things that be good and acceptable unto Thy Divine Majesty; We make our humble supplications unto Thee for *these Thy servants*, shortly about, with *their* own mouth and consent, openly before the Church, to ratify and confirm the solemn promise and vow that was made in *their* name at *their* Baptism: Strengthen *them*, we beseech Thee, O Lord, with the Holy Ghost the

Comforter, and daily increase in *them* Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true Godliness; and fill *them*, O Lord, with the spirit of Thy holy fear, now and for ever. Hear us, for Christ's sake. *Amen.*

OR THIS.

O GOD, by Whose merciful Providence the holy Church continueth to observe the doctrine of baptism, and of the laying on of hands: We beseech Thee to be with Thy servant, our Bishop, when he shall come, as the successor of Thy Apostles, to administer in this district the blessed ordinance of Confirmation; and grant that *these Thy servants* may approach the rite with bodies undefiled, with watchful minds and pure hearts, that, being blest by Thy Minister, and guided by the powerful influence of Thy good Spirit, *they* may never be ashamed to confess the faith of Christ crucified, but manfully fight under His banner, against sin, the world, and the devil, and may continue Christ's faithful soldiers and servants unto *their* lives' end; through the same Jesus Christ our Lord. *Amen.*

AFTER A CONFIRMATION.

ALMIGHTY and everliving God, Who makest us both to will and to do those things that be good and acceptable unto Thy Divine Majesty; We make our humble supplications unto Thee for *these Thy servants*, upon whom (after the example of Thy holy

Apostles) a Bishop of Thy Church hath this day laid his hands, to certify them (by that sign) of Thy favour and gracious goodness towards *them*. Let Thy Fatherly hand, we beseech Thee, ever be over *them*; let Thy Holy Spirit ever be with *them*; and so lead *them* in the knowledge and obedience of Thy Word, that in the end *they* may obtain everlasting life; through our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

OR THIS.

O GOD, Who gavest the Holy Ghost to Thy Apostles, and hast pleased to ordain that by them and by their successors He should be given to the rest of Thy faithful people: Mercifully regard what Thy servant, our Bishop, hath this day done; and grant that the hearts of *these Thy servants*, being filled with Thy grace and heavenly benediction, may become living temples of the Holy Ghost. Vouchsafe to *them* a constant union with, and communion in, Thy Holy Church, and make *them* always worthy partakers of Thy Divine mysteries; through Jesus Christ our only Mediator and Redeemer, Who died for our sins, and ever liveth to make intercession for us. *Amen.*

BEFORE THE MARRIAGE OF ONE OF THE FAMILY.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send Thy blessing upon Thy ser-

vants now about to be joined together in the honourable estate of holy Matrimony; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant to be made betwixt them, and may ever after remain in perfect love and peace together, and live according to Thy laws; through Jesus Christ our Lord. *Amen.*

OR THIS.

O GOD, Who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church: Look mercifully from heaven upon this Thy servant, and also upon *him*, to whom *she* is about by Thy Providence to be united, and bless them. And as Thou didst send Thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send Thy blessing upon these Thy servants; that they obeying Thy will, and alway being in safety under Thy protection, may abide in Thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

AFTER THE MARRIAGE.

O MERCIFUL Lord, and heavenly Father, Who, in the time of man's innocency, didst institute the honourable estate of holy Matrimony, in which is signified unto us the mystical union that is betwixt Christ and His Church; Look mercifully, we pray Thee, upon those Thy servants who have this day been

joined together according to that Thy holy ordinance; and grant that both the husband may love his wife, according to Thy Word, (as Christ did love His spouse the Church, Who gave Himself for it, loving and cherishing it even as His own flesh,) and also that the wife may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and Godly matrons. O Lord, bless them both, and grant them to inherit Thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

OR THIS.

O ALMIGHTY God, Who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage; Pour upon those Thy servants, whom Thou in like manner hast this day made oné, the riches of Thy grace; and so sanctify and bless them, that they may please Thee both in body and soul, and live together in holy love unto their lives' end; through Christ our Lord. *Amen.*

FOR THE MISTRESS (OR OTHER FEMALE)

APPROACHING (*or* UNDER) TRAVAIL.

O MERCIFUL Lord, Who, when Thou tookest upon Thee to deliver man, didst not abhor the Virgin's womb, but, when the fulness of time came, wast Thyself made of a woman, we humbly beseech Thee, for Thy tender pity and goodness, to protect and strengthen Thy dear servant (*the mistress of this*

family) against all the dangers and pains of her labour and travail, that, through Thy most mighty aid, she may be safely delivered of the fruit which Thou hast created in her womb. Forsake her not when her strength faileth, when her spirits faint; but moderate her pain, if it be Thy blessed will. And when the child is born and brought forth into the world, vouchsafe also that it may be born again by Baptism, and be brought up in Thy holy religion till it be finally brought to Thine everlasting kingdom, where, with the Father and the Holy Ghost, Thou livest and reignest ever one God, world without end. *Amen.*

OR THIS.

REGARD, we pray Thee, O Lord, Thine handmaid, who is looking forward to an important hour. Be not Thou far from her when trouble is near. May her mind be kept in perfect peace, being stayed upon the God of her salvation. Bring to the birth, and give strength to bring forth: Soften the pains of labour, as well as command deliverance; and in due time may she remember no more her anguish, for joy that a child is born into the world. And may the root and the branch abide ever under the shadow of the Almighty; through Jesus Christ our Lord. *Amen.*

ON THE ANNIVERSARY OF THE BIRTH OF A CHILD.

O LORD God, Who dost feed like a shepherd them who do put their trust in Thee, look mer-

cifully upon this Thy flock, and make it Thine for ever, that we may all love and serve Thee in constant obedience to Thy Word, and kindly affection one towards another. And grant especially, that *he*, who hath this day completed another year of *his* earthly course, may have Thy grace ever to run that course in Thy faith and fear: May *his* parents have grace to bring *him* up in the nurture and admonition of the Lord, so that as *he* grows in years *he* may grow in grace, and the growth of *his* bodily stature ever bring *him* nearer to the measure of the stature of Christ,—a blessing and comfort to *his* kindred, and a Christian example to all around *him*; through our Lord and Saviour Jesus Christ. *Amen.*

ON THE ANNIVERSARY OF THE BIRTH OF AN ADULT.

O BLESSED and Eternal God, we give Thee praise and glory for Thy great mercy unto us,—and especially Thy servant, whose birth we this day commemorate,—in causing us to be born of Christian parents, and not allotting to us a portion with mis-believers and heathen that have not known Thee. We bless Thee that Thou didst bring us to the light of the world, and to the illumination of baptism. We have indeed, Lord, since the time when, by Thy grace, we were engaged to the profession and practices of Christianity, broken the promises made in our behalf, and which we confirmed by our own after-act; yet Thou hast still continued to us life and time for repentance. O dearest Lord, pardon the errors and ignorances, the vices and vanities, of

our past years; let us never more stain the whiteness of our baptismal robe; but, as we still give up our names to Christ, and glory to be His disciples, let us never fail of Thy grace. O let our years be so many degrees of nearer approach unto Thee; and forsake us not, O God, in our old age, when we are grey-headed: And when our strength faileth us, be Thou our strength and our guide unto death; that we may reckon our years, and apply our hearts unto wisdom: And at last, after the spending a holy and a blessed life, may we be brought unto a glorious eternity, through Jesus Christ our Lord. *Amen.*

OR THIS.

O ETERNAL God,—Whose being was before the mountains were brought forth, before the earth and the world were made, even from everlasting and world without end,—have mercy upon us weak and impotent people, the children of men, who fade away suddenly like the grass: Remove our misdeeds from before Thee, and our secret sins from the light of Thy countenance; be not angry with us, neither consume us in Thy displeasure. And, O Lord, teach us, who are now met together on the natal day of this Thy servant, to number all the days of our life, and to reckon on still to the day of death; that when our days are gone, and our years are brought to an end like a tale that is told, Thou mayest turn unto us at the last, and be gracious unto us in the pardon of our sins, in restraining the power and malice of all our ghostly enemies, in giving us

opportunity of all spiritual assistances and advantages; that our lamps being trimmed and burning bright with charity and devotion, we may enter into the bride-chamber, there for ever to behold the glorious Majesty of our Lord and Saviour, Jesus Christ. *Amen.*

ON THE COMING OF A NEW MEMBER INTO THE
FAMILY.

O ALMIGHTY God, merciful and gracious, have mercy upon our whole household, and especially upon *him* who has lately come amongst us. Sanctify us with Thy grace, preserve us with Thy Providence, guard us from all evil, make us faithful and diligent in the discharge of our several duties, living, not as unto men, but unto Thee; direct us in the ways of peace and holy religion by the leading of Thy most holy Spirit; and consign us all, with a full participation of Thy blessings and graces in this world, with healthful bodies, with good understandings, and sanctified spirits, to a full fruition of Thy glories hereafter, for the merits of Thy Son, our Saviour, Jesus Christ. *Amen.*

FOR A SERVANT COMING INTO THE FAMILY.

O BLESSED Lord Jesu, Who, for our sakes, didst make Thyself of no reputation, and took upon Thee the form of a servant; Who, also, without respect of persons, judgeth according to every man's work; Bless, we pray Thee, the servant who has just entered our household. May *she* be diligent in *her*

station, (obeying in all things *her* master according to the flesh,) with good will doing service, as to the Lord, and not to men ; pleasing well in all things ; not answering again ; not purloining, but shewing all good fidelity ; that *she* may adorn the doctrine of God our Saviour in all things. May *she* cheerfully conform to the religious order of the family, be thankful for its daily worship, and improve every spiritual privilege.

And while our servants know and observe their duty to us, may we never neglect our duty to them, but remember that we also have a Master in heaven, even Thee, O Lord Christ. *Amen.*

ON THE FAMILY (OR GREATER PART THEREOF)
LEAVING HOME.

O LORD, our heavenly Father, Who art God everywhere, keeping us whether we be at home or abroad and in our going out and coming in, we beseech Thee now to order our goings and to direct our steps. Grant, we beseech Thee, that when leaving home we may not be leaving Thee, but alway keep up a holy communion with Thee, by continuing instant in prayer, and in constant looking unto Thy Word : That so, amid the perils that beset us from the temptations of the world without, and from its evil influence within, we may never forget Thy law or fail in the steadfastness of our service, but in all places, and among all people, be still the temples of Thy Spirit ; carrying Him with us whithersoever we go, ever striving to adorn the doctrine of our

God and Saviour, and to bear about in a holy life and conversation the marks of the Lord Jesus: In Whose blessed Name we beseech Thee to hear us. *Amen.*

OR THIS.

O ALMIGHTY God, Who fillest all things with Thy presence, and art a God afar off as well as near at hand; Who didst send Thy angel to bless Jacob in his journey, and didst lead the children of Israel through the Red Sea, making it a wall on the right hand and on the left, Who, also, didst open to the wise men a way to Thee by the leading of a star; Be pleased to let Thy angel go out before us and guide us on our journey, preserving us from all dangers and violence, from sudden and sad accidents, from falls and errors: And prosper, O Lord, our journey to Thy glory, and to all our innocent purposes; and preserve us from all sin, that we may return in peace and holiness, with Thy favour and Thy blessing, and may serve Thee in thankfulness and obedience all the days of our pilgrimage.—Bless, also, all that remain in our habitation, that at whatsoever distance we be from one another, we may all live and walk in the same spirit of faith and holiness and love: And at last, for the merits of Thy Son Christ, (by Whom alone we can come unto Thee, whether now in prayer, or hereafter in glory,) bring us all together to Thy country, to the celestial Jerusalem, there to dwell in Thy house—never to go out, and to sing praises to Thee for ever. *Amen.*

OR THIS.

O GOD, Thou hast called Thyself the Preserver of men, and the length of our days. We are therefore encouraged to commit ourselves to Thy guardian care in the journey before us.

Many have parted with the hope of soon embracing each other again, but, instead of returning to their own dwelling, they have been conveyed to the house appointed for all living. We pray, with submission to Thy pleasure, that this may not be our experience. Give Thine angels charge concerning us to keep us in all our ways : Let no evil befall our persons, and no plague come nigh our dwelling : May we know also that our tabernacle is in peace, and visit our habitation and not sin.

Yet uncertain what a day may bring forth, may we be prepared for every event of Thy Providence ; that so, when all our wanderings and partings are ended, we may be united in our heavenly Father's house, and be for ever with the Lord. Hear us, for Christ's sake. *Amen.*

FOR A PERSON (*or* PERSONS) GOING A JOURNEY.

ALMIGHTY God, in Whom all things live and move and have their being, Whose Providence ruleth over all ; we humbly beseech Thee to give Thy holy angels charge over *this* Thy *servant*, in the journey *he* is now about to undertake. Preserve *him* by Thy grace from all the temptations to which *he* may be exposed in those places and companies

whither *his* occasions may lead *him* ; and protect *him* from all dangers and evil accidents. Preserve *his* going out and *his* coming in, that *he* may live to declare once more Thy praise in the bosom of *his* family, through Jesus Christ our Lord. *Amen.*

FOR A PERSON (*or* PERSONS) ON A JOURNEY.

O LORD, Who art separated from Thy creatures neither by the length of time, nor by the distance of places, hear favourably the prayer which we offer up to Thee in behalf of the *traveller* absent from this family: Grant *him* Thy succour in all dangers and difficulties both spiritual and temporal; may *he* place in Thee *his* only hope; and let Thy grace conduct, sustain, and accompany *him* continually throughout the whole course of *his* journey; for the sake of Thy Son Christ Jesus. *Amen.*

FOR A PERSON (*or* PERSONS) GOING TO (*or* AT) SEA.

O ETERNAL God, Who alone spreadest out the heavens, and rulest the raging of the sea; we commend to Thy Almighty protection Thy *servant*, for whose preservation on the great deep our prayers are desired: Guard *him*, we beseech Thee, from the dangers of the sea, from the violence of enemies, and from every evil to which *he* may be exposed; and conduct *him* in safety to the haven where *he* would be, with a grateful sense of Thy mercies; through Jesus Christ our Lord. *Amen.*

FOR A CHILD (*or* CHILDREN) GOING FROM HOME.

(*If to School.*)

O GOD, Who art the loving Father of all mankind, we commend to Thy care the dear *child* now about to leave our abode for a season, in order to receive needful instruction. Let *his life* be precious in Thy sight : May *he* redeem *his* time, and acquire the knowledge that will fit *him* for usefulness in *his* day and generation : But above all, may *he* be made wise unto salvation ; and let the beauty of the Lord our God be upon *him*, that *he* may be (a) useful and ornamental *member* in Thy Church below, and hereafter (a) *pillar* in Thy temple above, never more to go out ; through Jesus Christ our Lord. *Amen.*

FOR A CHILD (*or* CHILDREN) GOING FROM HOME.

(*If with a view to Business.*)

O GOD, Who appointest the bounds of our habitations, and arrangeest all our individual concerns ; and Whose pleasure it is, not only that we should part at death, but often separate in life ; Regard, we pray Thee, the *member* of this family who *is* now leaving the parental roof and the parental wing. In all *his* ways may *he* acknowledge Thee, and be Thou the guide and the guard of *his* youth : Secure *him* from the paths of the destroyer and the evils of the world : May uprightness preserve *him* : In the *situation* *he* will be called to fill, may *he* be dutiful and obliging, diligent and faithful : May *he* always remember that the eye of God is upon *him* ; and be

in favour with God as well as man. And finally, O Lord, bring *him*, together with us all, into that blessed rest which Thou hast prepared for Thy people through Thy mercy in Christ Jesus, to which we commend ourselves, and all ours, both now and for evermore. *Amen.*

FOR THE ABSENT.

O GOD, merciful and gracious, Who art everywhere present, let Thy loving mercy and compassion descend upon Thy *servants* now absent from amongst us: Depute Thy holy Angels to guard *their persons*, Thy holy Spirit to guide *their souls*, Thy Providence to minister to *their* necessities; let the hand of Thy blessing be upon *them* night and day; strengthen *them* in all temptations, comfort *them* in all sorrows, and let *them* be Thy *servants* in all changes; and make *them* and us to dwell with Thee for ever in Thy favour, in the light of Thy countenance, and in Thy glory, for Jesus' sake. *Amen.*

OR THIS.

O LORD our God, Who art in every place, from Whom no distance can ever separate us, we know that they who are absent from each other are still present to Thee. Defend, most gracious Father, *those friends*, from whom we now are separated, in all *their* dangers both of soul and body: And grant that both *they* and we, by drawing nearer unto Thee, may be drawing nearer unto each other, bound together by the unseen chain of Thy love, in the

fellowship of Thy Spirit, and the holy Communion of Saints; that, whether or not, according as it seemeth best to Thee, we again meet together here on earth, we may surely meet again in the resurrection of the just, and go in together to that house of many mansions prepared for them that love Thee; through Jesus Christ our Lord. *Amen.*

WHEN ANY CALAMITY OR TROUBLE HAS BEFALLEN
(ANY OF) THE FAMILY.

O LORD, where Thy grace and favour is present there is true blessedness, unfeigned pleasure, and continual wealth; pour down, therefore, Thy heavenly grace and Fatherly favour upon us, that we, being assured of Thy favourable goodness towards us, may rejoice and glory in Thee, and have cheerful hearts whensoever we be most assailed by any kind of adversity; be it sickness, or loss of friends, or any worldly disappointments; having alway our sure trust in Thee, to Whom be glory for ever, through Jesus Christ our Lord. *Amen.*

OR THIS.

O MOST gracious and merciful God, Who pitiest us even as a father his own children, we desire to acknowledge in this our sorrow the hand that chastises in love. O give us grace so to love Thee, that this and all things else may work together for our good; and that, sorrowing after a Godly sort, our tribulation may work for us carefulness for the future, and indignation against ourselves for past

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neglect and forgetfulness of Thee. Humble us, heavenly Master, by a true sense of our deep unworthiness, that so we may learn to feel that all Thy dealings towards us are too good to us, and that Thou ever exactest less than our iniquities have deserved. It will be good for us to have been afflicted if we learn Thy statutes: May, then, our sorrow bring us to a saving knowledge of Thee, and to the comforts of Thy holy Word, through Christ our Lord. *Amen.*

FOR A PERSON (*or* PERSONS) UNDER AFFLICTION.

O LORD, look down from heaven, behold, visit, and relieve Thy *servant*, for whom our prayers are desired. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

OR THIS.

O MERCIFUL God, and heavenly Father, Who hast taught us, in Thy holy Word, that Thou dost not willingly afflict or grieve the children of men; look with pity, we beseech Thee, upon the sorrows of Thy *servant*, for whom our prayers are desired. In Thy wisdom Thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Remember *him*, O Lord, in mercy; sanctify Thy Fatherly correction to *him*; endue *his soul* with patience under *his* affliction, and with resignation to Thy blessed

will ; comfort *him* with a sense of Thy goodness ; lift up Thy countenance upon *him*, and give *him* peace, through Jesus Christ our Lord. *Amen.*

FOR A PERSON TROUBLED IN MIND OR IN CONSCIENCE.

O BLESSED Lord, the Father of mercies, and the God of all comforts ; we beseech Thee, look down in pity and compassion upon Thy afflicted servant for whom our prayers are desired. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities ; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble : But, O merciful God, Who hast written Thy holy Word for our learning, that we, through patience and comfort of Thy holy Scriptures, might have hope ; give *him* a right understanding of *himself*, and of Thy threats and promises ; that *he* may neither cast away *his* confidence in Thee, nor place it anywhere but in Thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure ; but make *him* to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of Thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

FOR ADULT MEMBERS OF THE FAMILY UNDER SICKNESS.

ALMIGHTY, everliving God, Maker of mankind, Who dost correct those whom Thou dost love, and

chastise every one whom Thou dost receive ; We beseech Thee to have mercy upon Thy *servant*, the *member* of this family, now visited with Thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be Thy gracious will ;) and whensoever *his soul* shall depart from the body, *it* may be without spot presented unto Thee ; through Jesus Christ our Lord. *Amen.*

OR THIS.

HEAR us, Almighty and most merciful God and Saviour ; extend Thy accustomed goodness to Thy *servant*, the *member* of this family, who *is* grieved with sickness. Sanctify, we beseech Thee, this Thy fatherly correction to *him* ; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance : That, if it shall be Thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in Thy fear, and to Thy glory : or else, give *him* grace so to take Thy visitation, that, after this painful life ended, *he* may dwell with Thee in life everlasting ; through Jesus Christ our Lord. *Amen.*

FOR CHILDREN UNDER SICKNESS.

O ALMIGHTY God, and merciful Father, to Whom alone belong the issues of life and death ; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon *the child* of this family now lying upon the bed of sickness : Visit *him*, O Lord, with Thy salvation ; deliver *him* in Thy good ap-

pointed time from *his* bodily pain, and save *his soul* for Thy mercies' sake : That, if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be *an instrument* of Thy glory, by serving Thee faithfully, and doing good in *his* generation ; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies' sake, in the same Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR A SICK PERSON, WHEN THERE APPEARETH
SMALL HOPE OF RECOVERY.

O FATHER of mercies, and God of all comfort, our only help in time of need ; We fly unto Thee for succour in behalf of Thy servant, the member of this household, now lying under Thy hand in great weakness of body. Look graciously upon *him*, O Lord ; and the more the outward man decayeth, strengthen *him*, we beseech Thee, so much the more continually with Thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in Thy Son Jesus ; that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with Thee ; and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst

us : Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his* soul may be received into Thine everlasting kingdom, through the merits and mediation of Jesus Christ, Thine only Son, our Lord and Saviour. *Amen.*

UPON A DEATH OR BURIAL.

O MERCIFUL God, the Father of our Lord Jesus Christ, Who is the resurrection and the life ; in Whom whosoever believeth shall live, though he die ; and whosoever liveth, and believeth in Him, shall not die eternally ; Who also hath taught us, by His holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in Him ; We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness ; that, when we shall depart this life, we may rest in Him, as our hope is our *brother* doth ; and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight ; and receive that blessing, which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world : Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

OR THIS.

O GOD, Whose days are without end, and Whose mercies cannot be numbered; We beseech Thee to teach us who survive our departed *brother*, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to holy and heavenly wisdom whilst we live here: That so, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the Communion of the Catholick Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with Thee our God, and in perfect charity with the world: All which we ask through Jesus Christ our Lord. *Amen.*

OR THIS.

GRANT, O God, that while we here lament the departure of our dear *brother*, we may always remember that we are most certainly to follow *him*. Give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unprovided death, but be ever watching, that when Thou shalt call we may with the Bridegroom enter into eternal glory; through Jesus Christ our Lord. *Amen.*

IN TIME OF NATIONAL TROUBLE OR DISTRESS.

O MOST mighty God, terrible in Thy judgements,

and wonderful in Thy doings towards the children of men, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Behold, we beseech Thee, the afflictions of Thy people of this Nation, who are now for our sins punished with adversity; and grant that we, who do most justly suffer, may, through Thy goodness, be mercifully relieved, to Thy glory and our own comfort; and learn both by Thy punishment to amend our lives, and for Thy clemency to give Thee praise and glory; through Jesus Christ our Lord. *Amen.*

OR THIS.

O MOST glorious and gracious Lord God, Who dwellest in heaven, but beholdest all things below; Look down, we beseech Thee, and hear us Thy people, calling upon Thee in the time of our trouble. O let not our sins now cry against us for vengeance; but hear us Thy poor servants begging mercy, and imploring Thy help and succour; and grant that we, being delivered from this distress, may live to serve Thee, and to glorify Thy Name all the days of our life. But whatsoever may be Thy pleasure concerning us, give us grace to receive Thy dispensations, whether of judgment or mercy, with entire submission to Thy will, endeavouring to abate Thy displeasure by repentance, and showing forth our sense of Thy goodness by faithfully keeping Thy commandments. Hear, Lord, and save us, for the

infinite merits of our blessed Saviour, Thy Son, our Lord Jesus Christ. *Amen.*

OR THIS.

O ALMIGHTY Lord God, Who by Thy wisdom guidest and orderest all things : We Thy sinful people acknowledge Thee to be righteous in all Thy ways, and holy in all Thy works ; and do here fall down before Thee, confessing that Thy judgments, which are now abroad in this land, are right ; and that we have drawn down the same upon ourselves, by the great and long provocations of our sins against Thee. For which we do therefore here humble ourselves before Thee ; beseeching Thee to deliver this Nation, and to turn from us all those judgements, which we by our sins have worthily deserved : Grant this, for the all-sufficient merits of Thy Son our Saviour Jesus Christ. *Amen.*

FOR A PENITENT.

To be used when any, having fallen into grievous sin, desires to acknowledge the same, and pray for pardon.

First, let the officiating Person read the following Sentences after the usual reading of Holy Scripture ; all standing.

“ I ACKNOWLEDGE my transgressions : and my sin is ever before me.” *Psalms* li. 3.

“ Be of good cheer ; thy sins be forgiven thee.” *Matt.* ix. 2.

“ There is joy in the presence of the angels of God over one sinner that repenteth.” *Luke* xv. 10.

“Jesus said unto her, Neither do I condemn thee; go, and sin no more.” *John* viii. 11.

Immediately after the Ordinary Confession the officiating Person shall say the following Collect and Prayer.

ALMIGHTY God, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

O LORD God, Whose long-suffering is not wearied by our sins, mercifully look upon Thy servant, who now confesseth *his* sins unto Thee, in the presence of this Thy family. Look down upon *him* prostrate at Thy footstool, and turn *his* heaviness into joy. Do Thou, O Lord, remit, blot out, and pardon whatsoever *he* hath disobediently committed against Thee, either through infirmity or wilful guilt; and purge away all *his* sins in the most precious blood of Thy dear Son: Absolve *him*, O Lord, with Thy Word, loose *him* from *his* bonds, and deliver *him* from eternal punishment: Give *him*, by the grace of Thy Holy Spirit, a broken and a contrite heart, that *he* may be recovered from the snare of the devil; and enable *him* henceforth to lead a sober, a righteous, and a Godly life, to the glory of Thy holy Name, through Jesus Christ our Lord. *Amen.*

To this may be added, if desired, the Prayer “For a Person troubled in mind or in conscience,” p. 243.

Thanksgivings.

UPON A SAFE DELIVERANCE IN CHILDBIRTH.

WE bless Thee, O merciful and Almighty Father, on behalf of Thine handmaid who is now saying, "I love the Lord, because He hath heard my voice and my supplication." Thou hast been with her in the hour of pain and peril, and made her the joyful mother of a living and well-formed infant: Complete Thy goodness by the renewal of her strength, and her ability to appear again in all the duties of her station.

Let the impressions produced by recent mercies be rendered as durable as they are lively; that so she may remember to pay Thee the vows which her soul made when in trouble: And may the life spared, and the life given, be dear in Thy sight and devoted to Thy glory; and every addition made to the world of creatures be found an accession to the Church of the living God; for the merits of Christ Jesus. *Amen.*

UPON A RECOVERY FROM CHILDBIRTH.

O ALMIGHTY God, we give Thee humble thanks for that Thou hast vouchsafed to deliver *this woman Thy servant* (or *Thy servant our sister*) from the great pain and peril of Childbirth; Grant, we beseech Thee, most merciful Father, that she, through Thy help, may both faithfully live, and walk according to Thy will, in this life present; and also may

be partaker of everlasting glory in the life to come ;
through Jesus Christ our Lord. *Amen.*

WHEN THE FAMILY IS (*or HAS BEEN*) TRAVELLING
IN SAFETY.

O LORD God, Father of mercies, the Fountain of
comfort and life and peace, Who fillest heaven with
Thy glory, and earth with Thy goodness ; we give
Thee most humble and enlarged returns of our glad
and thankful hearts,

*At the end of each day's
Journey.*

*At the end of the whole
Journey.*

for that Thou hast brought us thus far in safety on our journey, and pre- served us from the perils and dangers thereof.	for that Thou hast brought us in peace and safety to the end of our journey, again to unite in suppli- cation and thanksgiving before Thee.
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Praised be the Lord daily, even the Lord that
helpeth us, and poureth His benefits upon us.
Blessed be the Name of His Majesty for ever, the
Father, the Son, and the Holy Ghost. *Amen* and
Amen.

ON THE FAMILY (OR GREATER PART THEREOF)
RETURNING HOME IN SAFETY.

O MOST gracious Father, Who hast preserved us in
Thy mercy whithersoever we went, and hast brought
us home in safety, we pray Thee give us grace that
(like Jacob when brought again to his land, having
been kept by Thee in the way,) we may now ac-

knowledge Thee truly to be our God. Let us not say it was our own strength, or our own cunning, or the ordinary chances of life, but Thine arm and Thy love that hath preserved us. Make us now to feel, that although home and rest be pleasant to the body, there can be no home for the soul, no rest for the wearied spirit, where Thou art not present, and no peace in the home which Thou hast not blessed. We know, O Lord, that as Thou makest light to dwell in the habitations of the righteous, even so, like the earth when turned from the sun, will our homes be dark when our hearts are turned from Thee: Send us forth, then, merciful Lord, to our course of domestic duties and our work of Christian usefulness with renewed diligence and thankfulness of heart, praising and blessing Thee; that so our return to our earthly home may be an earnest of a nearer approach to our heavenly. And be with us in all the future journey of life, supplying all our wants till we come to our Father's house in peace, there to enter into eternal rest, through the merits of our Saviour Christ. *Amen.*

ON THE SAFE RETURN OF A PERSON (*or* PERSONS)
FROM A JOURNEY.

ALMIGHTY God, Who savest our life from destruction, and crownest us with Thy mercy and loving-kindness; we give Thee humble thanks for that Thou hast brought *this* Thy *servant* safe to the end of *his* journey, and hast preserved *him* from the

innumerable accidents and dangers to which *he was* exposed : And we beseech Thee to grant that *he* may triumph in Thy praise, and show it forth not only with *his* lips but in *his life*, by serving Thee in holiness and righteousness all *his* days ; through Jesus Christ our Lord. *Amen.*

ON THE SAFE RETURN OF A PERSON (*or* PERSONS)
FROM SEA.

MOST gracious Lord, Whose mercy is over all Thy works ; we praise Thy holy Name that Thou hast been pleased to conduct in safety, through the perils of the great deep, *this Thy servant*, who now *desireth* to return *his* thanks unto Thee in this Thy family : May *he* be duly sensible of Thy merciful Providence towards *him*, and ever express *his* thankfulness by a holy trust in Thee, and obedience to Thy laws, through Jesus Christ our Lord. *Amen.*

FOR A DELIVERANCE FROM ANY GREAT DANGER,
WHETHER ON A JOURNEY OR OTHERWISE.

(*If of the Family.*)

O MOST blessed and glorious Lord God, Who art of infinite goodness and mercy ; We Thy poor creatures, whom Thou hast made and preserved, humbly present ourselves before Thy Divine Majesty, to offer up our sacrifice of praise and thanksgiving, for that Thou heardest us when we called upon Thee in our trouble, and didst not cast out our prayer, which we made before Thee in our distress, but

didst mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety and peace, do give all praise and glory to Thy holy Name. And, we beseech Thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before Thee all our days, through Jesus Christ our Lord; to Whom with Thee and the Holy Spirit, as for all Thy mercies, so in particular for this Deliverance, be all glory and honour, world without end. *Amen.*

FOR A DELIVERANCE FROM ANY GREAT DANGER,
WHETHER ON A JOURNEY OR OTHERWISE.

(If of Individuals.)

O MOST mighty and gracious good God, Thy mercy is over all Thy works, but in special manner hath been extended towards *him*, whom Thou hast so powerfully and wonderfully defended. Thou hast shewed *him* terrible things, that *he* might see how powerful and gracious a God Thou art; how able and ready to help them that trust in Thee. We therefore bless and glorify Thy Name, for this Thy mercy in saving *him*, when *he was* ready to perish. And, we beseech Thee, make *him* as truly sensible now of Thy mercy, as *he was* then of the danger, that *he* may learn hereafter to obey Thy voice, and to do Thy will: And give us all hearts always ready to express our thankfulness for all Thy mercies, not only by words, but also by our lives, in being more

obedient to Thy holy commandments. Continue, we beseech Thee, Thy goodness to us ; that we, together with Thy *servant* whom Thou hast saved, may serve Thee in holiness and righteousness all the days of our life ; through Jesus Christ our Lord and Saviour. *Amen.*

FOR A DELIVERANCE OF (ANY OF) THE FAMILY
FROM ANY CALAMITY OR TROUBLE.

ALMIGHTY God, Who art a strong tower of defence to all them that put their trust in Thee, to Whom all things in heaven, in earth, and under the earth, do bow and obey ; we humbly thank Thee for Thy fatherly goodness, in that Thou hast mercifully been pleased to remove the affliction wherewith *we have* (or *Thy servant has*) lately been visited, and to restore the voice of joy into our dwelling : We offer unto Thy Divine Majesty the sacrifice of praise and thanksgiving, for such Thy preservation and Providence ; and we beseech Thee, make us all to know and feel, that there is none other Name under heaven given to man, in whom, and through whom, we may receive health and salvation, but only the Name of our Lord Jesus Christ ; to Whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

FOR THE BEGINNING OF A RECOVERY FROM SICKNESS.

GREAT and Mighty God, Who bringest down to the grave, and bringest up again, we bless Thy wonderful goodness for having turned our heaviness

into joy and our mourning into gladness, by restoring *this* our *brother* to some degree of *his* former health. Blessed be Thy Name, that Thou didst not forsake *him* in *his* sickness, but didst visit *him* with comforts from above ; didst support *him* in patience and submission to Thy will ; and, at last, didst send *him* seasonable relief. Perfect, we beseech Thee, this Thy mercy towards *him* ; and prosper the means which shall be made use of for *his* cure : That being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to Thine house, to offer Thee an oblation with great gladness, and to bless Thy holy Name for all Thy goodness towards *him* ; through Jesus Christ our Saviour, to Whom, with Thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*

FOR A RECOVERY FROM SICKNESS.

O GOD, Who art the giver of life, of health, and of safety, we bless Thy Name, that Thou hast been pleased to deliver from *his* bodily sickness *this* Thy *servant*, who now *desireth* to return thanks unto Thee in the presence of this Thy family. Gracious art Thou, O Lord, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of Thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before Thee ; through Jesus Christ our Lord. *Amen.*

OR THIS.

O GRACIOUS and merciful Lord, Thou who re-

deemest our life from destruction, and crownest us with loving-kindness and tender mercies; we humbly thank Thee that Thou hast heard our prayers in behalf of Thy *servant*, who *was* lately brought low by the visitation of sickness, and that Thou hast raised *him* up from the gates of the grave. Thou hast delivered *his soul* from death, *his* eyes from tears, and *his* feet from falling. O Lord, let it be good for *him* that *he has* been afflicted: And teach *him* and us so to remember and reflect on the uncertainty of this life, that we may fix our hopes upon Thy promises of a better, assured to all them that unfeignedly love Thee through the merits of Thy Son Christ. *Amen.*

FOR DELIVERANCE FROM NATIONAL TROUBLE OR
AFFLICTION.

O LORD God, Who hast wounded us for our sins, and consumed us for our transgressions, by Thy late (heavy and dreadful) visitation; and now, in the midst of judgment remembering mercy, hast relieved and comforted our souls by this blessed change: We praise and glorify Thy holy Name for this Thine unspeakable bounty; humbly offering unto Thy fatherly goodness, and beseeching Thee to accept, as an unfeigned though unworthy oblation, ourselves, our souls and bodies which Thou hast delivered; vowing all holy obedience in thought, word, and work, unto Thy Divine Majesty; and praying Thee to grant to all of us grace, that we may thus continue ever a living sacrifice unto Thee,

always praising and magnifying Thy mercies in the midst of Thy Church ; through Jesus Christ our Lord. *Amen.*

OR THIS.

WE humbly acknowledge before Thee, O most merciful Father, that all the punishments which are threatened in Thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart : Yet seeing it hath pleased Thee of Thy tender mercy, upon our weak and unworthy humiliation, *to withdraw from these Kingdoms the judgements wherewith we lately have been sore afflicted, (or, to deliver us from those great and apparent dangers wherewith we were lately compassed,)* and to restore the voice of joy (and health) into our dwellings ; We offer unto Thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying Thy glorious Name for such Thy preservation and providence over us ; through Jesus Christ our Lord. *Amen.*

Grace before Meals.

LORD, bless these Thy creatures to our use, and us to Thy service, for Jesus Christ His sake. *Amen.*

Or this.

BLESS, O God, to our use the bounties of Thy providence, that we may be the better able to serve Thee, through Christ our Lord. *Amen.*

Grace after Meals.

FOR these, and all His other mercies, God's holy Name be blessed and praised, through Jesus Christ our Lord. *Amen.*

Or this.

ADD, O Lord, to the bounties of Thy providence the better blessings of Thy grace, that we may eat bread with Thee in Thy kingdom of glory, for Jesus Christ His sake. *Amen.*

END OF PART III.

The Book of Family Prayer.

PART IV;

**CONTAINING THE COLLECTS FOR THE WEEKS,
AND THOSE FOR THE HOLY DAYS,**

BEING

THE COLLECTS OF

The Book of Common Prayer.

Love not the world, neither the things that are in the world. If any man love *the world*, the love of *the Father* is not in him. For ALL that is in the world, *the lust of the flesh*, and *the lust of the eyes*, and *the pride of life*, is not of the Father, but *is of the world*. And THE WORLD PASSETH AWAY, and *the lust thereof*: but *he that doeth the will of God* ABIDETH FOR EVER. 1 John II. 15—17.

But the day of the Lord will come AS A THIEF IN THE NIGHT; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, THE EARTH also and *the works that are therein* shall be BURNED UP. Seeing then that ALL these things shall be *dissolved*, WHAT MANNER OF PERSONS OUGHT YE TO BE in all holy conversation and Godliness, *Looking for* and *hasting unto* THE COMING OF THE DAY OF GOD. 2 Peter III. 10—12.

Behold, He cometh with clouds; and EVERY eye shall see Him, and THEY ALSO which *pierced* Him. Rev. I. 7.

And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, STAND BEFORE GOD; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were *written in the books*, according to their WORKS. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged EVERY man according to their WORKS. Rev. XX. 11—13.

THE COLLECTS

TO BE USED THROUGHOUT THE YEAR.

Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. *Amen.*

This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

The second Sunday in Advent.

BLESSED Lord, Who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

The third Sunday in Advent.

O LORD Jesu Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The fourth Sunday in Advent.

O LORD, raise up (we pray Thee) Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to Whom with Thee and the Holy Ghost be honour and glory, world without end. *Amen.*

*The Nativity of our Lord, or the Birth-day of
CHRIST, commonly called Christmas-day.*

ALMIGHTY God, Who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus

Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. *Amen.*

Saint Stephen's Day.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen, Who prayed for His murderers to Thee, O blessed Jesus, Who standest at the right hand of God to succour all those that suffer for Thee, our only Mediator and Advocate. *Amen.*

Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.

Saint John the Evangelist's Day.

MERCIFUL Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being enlightened by the doctrine of Thy blessed Apostle and Evangelist Saint John may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Innocents' Day.

O ALMIGHTY God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us

by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. *Amen.*

The Sunday after Christmas-day.

ALMIGHTY God, Who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. *Amen.*

The Circumcision of Christ.

ALMIGHTY God, Who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. *Amen.*

The same Collect shall serve for every day after unto the Epiphany.

*The Epiphany, or the Manifestation of Christ
to the Gentiles.*

O GOD, Who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know Thee now by faith,

may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

The first Sunday after the Epiphany.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The second Sunday after the Epiphany.

ALMIGHTY and everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The third Sunday after the Epiphany.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The fourth Sunday after the Epiphany.

O GOD, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The fifth Sunday after the Epiphany.

O LORD, we beseech Thee to keep Thy Church and household continually in Thy true religion ; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power ; through Jesus Christ our Lord. *Amen.*

The sixth Sunday after the Epiphany.

O GOD, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life ; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure ; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom ; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. *Amen.*

*The Sunday called Septuagesima, or
the third Sunday before Lent.*

O LORD, we beseech Thee favourably to hear the prayers of Thy people ; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name ; through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

*The Sunday called Sexagesima, or
the second Sunday before Lent.*

O LORD God, Who seest that we put not our trust in anything that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

*The Sunday called Quinquagesima, or
the next Sunday before Lent.*

O LORD, Who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son Jesus Christ's sake. *Amen.*

*The first Day of Lent, commonly called
Ash-Wednesday.*

ALMIGHTY and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

This Collect is to be read every day in Lent after the Collect appointed for the Day.

The first Sunday in Lent.

O LORD, Who for our sake didst fast forty days

and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy Godly motions in righteousness, and true holiness, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The second Sunday in Lent.

ALMIGHTY God, Who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The third Sunday in Lent.

WE beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The fourth Sunday in Lent.

GRANT, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The fifth Sunday in Lent.

WE beseech Thee, Almighty God, mercifully to

look upon Thy people ; that by Thy great goodness they may be governed and preserved evermore, both in body and soul ; through Jesus Christ our Lord. *Amen.*

The Sunday next before Easter.

ALMIGHTY and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility ; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection ; through the same Jesus Christ our Lord. *Amen.*

Good Friday.

ALMIGHTY God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, Who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified ; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and Godly serve Thee ; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, Who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live ; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of Thy Word ; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

Easter Even.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him ; and that through the grave, and gate of death, we may pass to our joyful resurrection ; for His merits, Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. *Amen.*

EASTER-DAY.

ALMIGHTY God, Who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect ; through Jesus Christ our Lord,

Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Monday in Easter-week.

The same Collect as for EASTER-DAY.

Tuesday in Easter-week.

The same Collect as for EASTER-DAY.

The first Sunday after Easter.

ALMIGHTY Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. *Amen.*

The second Sunday after Easter.

ALMIGHTY God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of Godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. *Amen.*

The third Sunday after Easter.

ALMIGHTY God, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship

of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same ; through our Lord Jesus Christ. *Amen.*

The fourth Sunday after Easter.

O ALMIGHTY God, Who alone canst order the unruly wills and affections of sinful men ; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise ; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found ; through Jesus Christ our Lord. *Amen.*

The fifth Sunday after Easter.

O LORD, from Whom all good things do come ; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same ; through our Lord Jesus Christ. *Amen.*

The Ascension-day.

GRANT, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens ; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

Sunday after Ascension-day.

O GOD the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

WHIT-SUNDAY.

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Monday in Whitsun-week.

The same Collect as for WHIT-SUNDAY.

Tuesday in Whitsun-week.

The same Collect as for WHIT-SUNDAY.

TRINITY SUNDAY.

ALMIGHTY and everlasting God, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee, that Thou

wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. *Amen.*

The first Sunday after Trinity.

O GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The second Sunday after Trinity.

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. *Amen.*

The third Sunday after Trinity.

O LORD, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The fourth Sunday after Trinity.

O GOD, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that,

Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The fifth Sunday after Trinity.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all Godly quietness; through Jesus Christ our Lord. *Amen.*

The sixth Sunday after Trinity.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The seventh Sunday after Trinity.

LORD of all power and might, Who art the author and giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The eighth Sunday after Trinity.

O GOD, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things,

and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The ninth Sunday after Trinity.

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. *Amen.*

The tenth Sunday after Trinity.

LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them to ask such things as shall please Thee; through Jesus Christ our Lord. *Amen.*

The eleventh Sunday after Trinity.

O GOD, Who declarest Thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The twelfth Sunday after Trinity.

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is

afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. *Amen.*

The thirteenth Sunday after Trinity.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The fourteenth Sunday after Trinity.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. *Amen.*

The fifteenth Sunday after Trinity.

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy: and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The sixteenth Sunday after Trinity.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it

cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. *Amen.*

The seventeenth Sunday after Trinity.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The eighteenth Sunday after Trinity.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God; through Jesus Christ our Lord. *Amen.*

The nineteenth Sunday after Trinity.

O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The twentieth Sunday after Trinity.

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through Jesus Christ our Lord. *Amen.*

The one and twentieth Sunday after Trinity.

GRANT, we beseech Thee, merciful Lord, to Thy

faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind ; through Jesus Christ our Lord. *Amen.*

The two and twentieth Sunday after Trinity.

LORD, we beseech Thee to keep Thy household the Church in continual Godliness ; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name ; through Jesus Christ our Lord. *Amen.*

The three and twentieth Sunday after Trinity.

O GOD, our refuge and strength, Who art the author of all Godliness ; Be ready, we beseech Thee, to hear the devout prayers of Thy Church ; and grant that those things which we ask faithfully we may obtain effectually ; through Jesus Christ our Lord. *Amen.*

The four and twentieth Sunday after Trinity.

O LORD, we beseech Thee, absolve Thy people from their offences ; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed : Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The five and twentieth Sunday after Trinity.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people ; that they, plenteously bringing forth the fruit of good works, may of Thee be plent-

eously rewarded ; through Jesus Christ our Lord.
Amen.

If there be any more Sundays before Advent-Sunday, the Collects of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted : Provided that this last Collect shall always be used upon the Sunday next before Advent.

Saint Andrew's Day.

ALMIGHTY God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay ; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments ; through the same Jesus Christ our Lord. *Amen.*

Saint Thomas the Apostle.

ALMIGHTY and everliving God, Who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection ; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Conversion of Saint Paul.

O GOD, Who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the

Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

ALMIGHTY and everliving God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. *Amen.*

Saint Matthias's Day.

O ALMIGHTY God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

The Annunciation of the blessed Virgin Mary.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. *Amen.*

Saint Mark's Day.

O ALMIGHTY God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. *Amen.*

Saint Philip and Saint James's Day.

O ALMIGHTY God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. *Amen.*

Saint Barnabas the Apostle.

O LORD God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; through Jesus Christ our Lord. *Amen.*

Saint John Baptist's Day.

ALMIGHTY God, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to

his preaching ; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake ; through Jesus Christ our Lord. *Amen.*

Saint Peter's Day.

O ALMIGHTY God, Who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock ; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory ; through Jesus Christ our Lord. *Amen.*

Saint James the Apostle.

GRANT, O merciful God, that as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him ; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments ; through Jesus Christ our Lord. *Amen.*

Saint Bartholomew the Apostle.

O ALMIGHTY and everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word ; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same ; through Jesus Christ our Lord. *Amen.*

Saint Matthew the Apostle.

O ALMIGHTY God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

Saint Michael and all Angels.

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as Thy holy Angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

Saint Luke the Evangelist.

ALMIGHTY God, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please Thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. *Amen.*

Saint Simon and Saint Jude, Apostles.

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit

by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. *Amen.*

All Saints' Day.

O ALMIGHTY God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and Godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. *Amen.*

END OF PART IV.

THE END.





